

Three
Great
Aquarian Age
HEALERS

Dr. William Lang

Dr. S. Pancoast

Dr. George Starr White

The Second Talk In A Series Of
Analyses Of The Love Of The Christ
Manifesting As A Healing Force In The
Physical World

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T H R E E G R E A T A Q U A R I A N
A G E H E A L E R S

By Riley Hansard Crabb

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At left, Dr. William Lang, English doctor who was House Physician and Surgeon at London Hospital in the 1870s. In 1881 he was appointed Ophthalmic Surgeon at Middlesex Hospital in London, at the age of 29. Later he became president of the Ophthalmological Section of the Royal Society of Medicine. He published several scientific papers on the eyes and was held in great esteem by his contemporaries. His private practise was considerable also; for he was dedicated not only to science but to the warm, human desire to relieve pain and suffering. His fondest dreams were realized in the development of his son, Basil, into a brilliant surgeon, only to have them dashed with Basil's premature death. In his 80s at the time, Dr. Lang died of a broken heart, July 13, 1937; but now their work goes on!

George Starr White, American M.D. at the right, was as typically unorthodox in his approach to medicine as Lang was orthodox! While the London doctor was following the correct line in the 1880s in England, in America White was grasping at Edison's first electric lamps and experimenting with artificial light as a new therapeutic agent. We don't know where White was born but it is not surprising that the tide of Western migration brought him to Los Angeles, where he practiced for years and pioneered the development of many new approaches to healing. Few, if any, of these innovations were picked up or even approved of by more orthodox MDs. Dr. White, we consider, was a true Aquarian Age healer who could not even be understood, much less appreciated, by his Piscean contemporaries.



THREE GREAT AQUARIAN AGE HEALERS

Review of the Introduction to "Healing Hands"

by J. Bernard Hutton

W. H. Allen, London, 1966

We are on the cusp between the Piscean Age and the Aquarian Age. The one must naturally link up with the other. There must be a carrying over of the ideals of Christianity into the religion of the New Age. There will also be a carrying over and linking up of the best of the waning medical practices with new healing techniques for new people in the New Age. But before getting into that, let us lay a ground-work for the natural rhythm of civilization. On this we can better understand why one age or civilization comes to an end even while another is being born.

Every cycle of life must go through four phases to be complete, and one phase follows another as naturally as day follows night.

1. There is God, the Creator. This would be called the Fertility aspect, when the seed is planted.
2. God the Redeemer. In religion, This is represented by the Saviour who is the Healer and the Harmonizer. In the Western World, this is Christianity with Jesus, as the Redeemer.
3. This phase is God, the Holy Spirit. Here; He manifest to mankind as Illuminator and Initiator. The religion of the Aquarian Age will manifest this mature aspect of creation. The Aquarian Age healing will discard the Piscean emphasis drugs and surgery and shift to the higher vibrations of Light and sound. There will be conscious awareness of and cooperation with healing agents from Higher Worlds.
4. This aspect of the cycle of Life is God, the Destroyer. To the un-enlightened, this apparently final act of creation is evil. Their consciousness is centered on the form aspect of life, ignoring the all-important life aspect. Old forms must be destroyed to make room for the new. The work of God, the Destroyer, the Devil, is just as important as God the Creator.

The Past is never destroyed. The essence of experience is carried over into new forms to undergo further processing in the school room of life.

The problem confronting advanced thinkers and leaders in every field at the present time is that antiquated Piscean ideas have become fixed in the daily life of the race. Christianity has become stuck on the Redeemer idea in religion. The founders, the Christian Fathers denied any and all connection with the Pagan past and present Christian are so fixed on the stereotyped image of the Crucified Christ that they won't accept the Second Coming of Christ even if that happens. The idea of a circuit or spiral evolution with the constantly recurring four phases would be repugnant to them.

THE OLD ORDER CHANGETH

The Coming of the New Saviour means change. His presence in the world signifies the end of the Old Order and the Birth of the New. To the Old order, He is God the Destroyer, Evil, and must be destroyed; so the God of the New Order is always destroyed by the God of the Old. This is why the Saviour of every race is crucified, and always by the established religion of the time at which He appears. It was the Priesthood of the Jews who demanded the blood of Jesus and got it.

In India in 1947, it was a young fanatic of the conservative right who shot Mahatma Gandhi. Nevertheless, the Age of the Redeemer must give way to the Age of the Illuminator. If it doesn't, the individual or the nation falls back into the Age of the Creator; for the Redeemer phase has not been completed and the work must be done over. We have all seen adults who have never grown up and accepted the responsibilities of adult life. They continue to live in the animistic self-centered phase of childhood. This is the God, the Creator, Fertility aspect period. At the international level, Germany under Hitler, Italy under Mussolini, and Japan under the Barons did the same thing in 1930s. They refused to allow their nations to join the rest of the world in the common movement toward the Aquarian Age idea of United Nations and World Government.

God, the Illuminator is the Pentecostal Fire. Unless the Soul of the Man and the Soul of the Nations have been purified in the Self-denial of the Crucifixion, they cannot safely contain the Illuminating Fire when it descends.

When the work of the Redeemer phase is not completed, and the Illuminator phase is entered, the fire descends to the lower levels and is expressed in selfish and destructive orgies.

The behavior of Hitler and Mussolini and their staffs in the last days of World War II are good examples of this. This will have also happened to the world at the international level if we get into an all-out atomic war.

Read the record of the Redeeming Saviours of all nations past and you will find that they brought the gifts of civilization.

THE LAW OF LIFE

Each succeeding Age is the polar-opposite of the one which precedes it. So naturally the adherents of Old religious cults must be opposed to the New. The Law of Life is that current flows only between polar-opposites, positive and negative. Whether we like it or not, this movement or flow, from North to South guarantees the life of the system. But this flow also guarantees the change which is disturbing to the conservatives. The fears of the conservative are really groundless because each phase of creation takes up where the other left off. Nothing of real value is lost. If it were, there would be no continuity to life, and all would be lost.

So when God, the Holy Spirit starts the third degree of Manifestation on the Super-human level in the Aquarian Age, all that has been achieved under the Redeemer phase in the Piscean Age will in us too. The achievements of the Creative work of the Arian Age were with us during the Piscean Age; and of course the essence of all work done in the ages before that.

These abstract Cosmic Principles can be more easily understood if you relate them to your own life. You come into incarnation under the influence of the Creator God, all children are Pagans in the so-called Animistic phase and should live close to nature. For most of us this phase is left behind when we enter young manhood or young womanhood.

Then we come under the influence of the Redeemer and enter into social life. The Redeemer influence should generally carry us until we have repaid our obligations to our race. This means contributing to the common good with our work and raising children to launch them on to their social life. With children gone, there is or should be inclination and leisure for study of the deeper phases of life. This will be the third or Holy Spirit phase of the life cycle, where some attempt should be made toward Soul Consciousness.

THE WAY OF THE CROSS

God the Destroyer presides over the period between incarnations. If a person is to pass successfully from the Redeemer phase into the Holy Spirit or Illuminator phase of his personal cycle, there must be something akin to what is called conversion in Christian dogma. The Way of the Cross exemplified by the Master Jesus is really an example for anyone in the Western World; and all who suffer and are ennobled by that suffering, tread the Way of the Cross, whether they consider themselves to be Christian or not. Unless this experience comes to a person in his adult life and he cries out in anguish for his Soul's comfort, he cannot pass on to the Illuminator phase.

As with the individual so with nations, and at this time, so with the world. The Way of the Cross is heavy upon mankind now as God, the Destroyer shatters the out-moded forms of the Piscean Age; and the cry for Light, more Light, rises from million's of hearts around the world. But even as these cries go up, they are answered by the powerful, higher impulses of the Aquarian Age.

Forms come and go, but life goes on. The discerning eye, illumined by Soul-Consciousness, the early forms of the Aquarian Age are already visible.

The condition of our health is important to all of us, and we should be interested in the new forms of healing already being revealed by Aquarian Age influence. In 1966, metaphysical circles of America have been stirred by the fantastic tales of Psychic Surgery in the Philippine Islands and Brazil.

Simple men of Roman Catholic faith are performing miracles of healing which they attribute to Spirit doctors and especially to the Power of the Holy Spirit, God the Illuminator. But these healers being Mystic, cannot tell us why these miracles happen under their hands.

PSYCHIC SURGERY IN ENGLAND

A new book from England, "Healing Hands" goes far in telling us why and how Invisible Spirit forces can bring about sudden changes in physical organs. The author of the book is J. Bernard Hutton, a professional journalist. In the autumn of 1963, a long history of illness came to a climax for him when his doctor told him that he had polio, the non-paralytic kind. Worst of all for a man of his profession, he was going blind and medical science could do nothing to stop the progressive nature of his disease.

Hutton had no belief in life after death, and was not interested in Spiritualism; so much against his better judgment, he reluctantly agree to his wife's suggestion to try Psychic Surgery. When Hutton arrived at the Aylesbury Clinic for his appointment on Jan. 22, 1964, Chapman was already in trance and under the control of Dr. Lang. Though the medium was in his early 40s the white-coated figure that greeted Hutton seemed stooped and old, the face lined and elderly, and even the voice sounded old. After all, the receptionist had said, "Dr. Lang will see you," and the man was in his 80s when he died in 1937. Through thick-lensed glasses, Hutton was surprised to see that the medium's eyes were closed tight. Yet when the figure turned to him from the window, there was no hesitation and the owner of the body, whoever he was, reached out his hand to welcome Hutton as though he could see clearly. There was no groping but the eyes were tight shut.

Dr. Lang's elderly point of view was obvious when he asked, "Well, what troubles you young man?"

Those tightly closed eyes "saw" Hutton's thick lensed glasses, remarked on his eye trouble, and asked politely to see the glasses. Peering at them closely through the closed eyes of George Chapman's body, Dr. Lang shook his head and said, "Oh dear, minus 18."

Hutton was amazed because his thick glasses were minus 18, but he had not said anything about them. Dr. Lang then touched Hutton's eye with his thumb, and remarked that this journalist had had a splint operation on both eyes when he was quite young. Hutton was staggered again. How could this utter stranger possibly know this incident from long ago childhood. Not even his wife had known it and he himself had forgotten it for years.

CLINICAL CONSULTATION

Then Dr. Lang went into a long diagnosis of Hutton's eye trouble using medical terms and professional phrases which bespoke a life-time experience in the art, all the time with his thumb touching lightly on the eyes. This could only be psychic diagnosis or a reading of the Akashic records of Hutton's life up to that time.

As the journalist learned later Dr. Lang was talking to his Invisible colleagues on the other side of the Veil. The Spirit doctor did not work alone, though there were only the two of them in the consulting room.

The Doctor told the journalist there was something more than the eyes bothering him and asked if he might make a more thorough examination. Remember, Hutton had said nothing to anyone at Aylesbury Clinic about his illness or past history. He half expected to be asked to strip down for examination but it was carried out where he sat, with the Doctor touching him gently here and there with his hands. Hutton noted that the eyes were still closed.

If Hutton was amazed before, he writes, he was speechless now as this Spirit surgeon told him of his own doctor's diagnosis of non-paralytic polio.

"That virus is gone now," Dr. Lang told Hutton, "but you have something which is very serious, a hepatitis virus that is upsetting your liver."

This was sapping the journalist's strength and causing most of his trouble. Dr. Lang suggested that he first operate on his eyes, but made it clear that he would operate on the eyes of the Spirit body, not the physical. He told the spiritually ignorant Hutton that he expected the operation to produce a corresponding effect on Hutton's physical body and also asked him not to be alarmed when he talked to his Invisible Colleagues during the operation.

Hutton was asked to lie down on the couch and was assured there would be no pain. At first he was inclined to laugh at this mimicry, but the professional dialogue and the performance of Dr. Lang's hands above him changed his feelings to deadly serious. For he began to experience the physical sensation of incisions being made and afterwards the stitching of the wounds.

WORSE THAN BEFORE

This over, the Doctor continued discussing this case with his Spirit colleagues, suggesting that it wouldn't be much use to operate on the eyes without clearing up the hepatitis. This called for a liver operation and soon it was under way. When it was over, Hutton sat up, dizzy. He was shocked and frightened to realize that his sight was worse than before!! Now he could scarcely distinguish between light and dark, much less focus on anything. He panicked and began to shout, and it took Dr. Lang's unruffled professional air to calm him.

"Don't worry young man, it's only temporary, it will soon lift and you will notice considerable improvement."

Dr. Lang assured him he would visit Hutton during his sleep "because I can then more easily detach your Spirit body from your physical body and give you the necessary treatment." He also asked Hutton if he would return for further treatment in three months, to which he agreed. Dr. Lang called for the attendant to lead Hutton out to his car. He assured the journalist that it wouldn't be very long for he would see. At the car, he found his wife and children had gone for a walk. He sat there on that cold January day still dizzy, and with a splitting headache. He even burned his hands trying to light his cigarette.

Then his eye-sight began to come back. He could see trees on the street, even the bare branches and twigs, and suddenly the dirt on the windshield in front of his eyes was in sharp focus: He closed his eyes in disbelief and when he opened them again he could see people walking down the street. Then came the Soul's relief and he cried unashamed. The "people" were his wife and children and he could see them clearly for the first time in years.

* * *

In these first five pages of our second talk on spiritual healing we open a new chapter in our search for Truth in this area of borderland research. If you are eager to read the whole of Hutton's book, "Healing Hands", 200 pages, buy it from Psychic News Bookshop, 23 Gt Queen St., London WC2, for 32s or \$5.15 postpaid. The address of the Chapman-Lang clinic is not given but Aylesbury is the country seat of Buckingham, about forty miles northwest of London.

Many of our readers will be relieved to know that successful psychic surgery is not the sole prerogative of Roman Catholic mystics in Brazil and the Philippines. Interest in the power of spirit forces has been stirred by the phenomenal and sometimes successful operations of Arigo in Brazil, Brother Terte and the Espiritas and Tony Agpaoa in the Philippines, but many are also repelled by the primitive conditions in which these devoted spiritual healers work. So, the results of Hutton's exhaustive researches into the bloodless surgery of Dr. Lang come as a great relief; for this famous British surgeon is carrying on his practice through the Veil, shorn of religious cant.

Our first talk on spiritual healing was, "Psychic Surgery in the Philippines, Pagan Healing in Hawaii, and New Age Developments in California". This second talk admirably fills our "need to know" just exactly what a spirit doctor does in working through an entranced medium. "Three Great Aquarian Age Healers", 50 pages plus, 8½ x 11, mimeo book, illustrated, \$2.50 postpaid. The two talks on tape, 1½ hrs each, 7 in reel, Monaural, 3 3/4 speed, \$7.00. Californians add 4% sales tax. We are in the process of mimeographing the first talk and will announce publication later.

"THE INTRICACY OF SPIRIT HEALING"

Chap. 33 of Hutton's book, dialog with Dr. Wm. Lang on just "how the patient's spirit body is treated".

"The simplest answer to your question of how spirit healing actually works is: Spirit healing is healing from the spirit world and is given to a patient by spirit doctors," Mr. Lang replied. "The healing takes place upon a patient's spirit body which brings about a change in the physical body for the better. It is as simple as that."

"If I want into all the technical details you just would not be able to comprehend it -- no one could fully conceive the intricacies of spirit surgery and treatment until he is in the spirit world himself and endowed with the understanding of spirit. Even then, unless one becomes a spirit doctor, one couldn't understand all the complex methods and techniques. So, I think, the best and easiest way to answer your question is to reiterate what I said a moment ago -- spirit healing is healing from spirit, through spirit, to the spirit body of the patient, and thence to the physical body of the patient."

"I agree that I would be unable to understand fully the intricacies of spirit surgery techniques, since I am an author and not a doctor," replied Hutton. "But couldn't you explain it in a way which would be understood by ordinary people?"

"I'll try," Mr. Lang consented. After a moment's thought, he said, "I think the best way to explain the basic conception of spirit healing is by making it clear that the healing vibrations that are used in spirit healing are of divine source -- coming direct from God. They are precisely the same vibrations as were used by Jesus Christ -- the greatest healer that ever lived! -- and later by His disciples in the performance of healing miracles. These same vibrations were also used in the early days by the Sovereigns of England, when they exercised their divine power of healing; but, as medical knowledge grew, the power reposing in them became dormant. To this day exactly the same vibrations are being used by some clergymen of many denominations and religions and frequently bring about successful cures or improvements of various diseases. These clergymen, however, attribute their healing achievements to religions and do their utmost to conceal the fact that their successes are due actually to spirit healing."

"The use of healing vibrations to cure the sick is a science and not a religion. They form a part of the natural laws of the Universe and should, in consequence, be used accordingly. When I -- or any other spirit doctor -- attend to a patient, I make full use of these healing vibrations. I draw healing power from spirit and this power passes through me to the spirit body of the ailing patient and thence to his physical body."

(The BSRA director feels moved to observe here on the contradictions in Dr. Lang's statements -- which will amuse some, shock others and disturb still another group. We understand his professional pride in setting himself and spirit doctors apart from the clergy, and in trying to maintain the 19th Century separation of science and religion; but can there be any difference between the Christ vibrations evoked by the prayers of a clergyman, and the healing vibrations channeled by a spirit surgeon? I think not.

(In all religions, all Saviors are Sun gods and all Sun gods are healers, or releasers of healing forces! In the Western Mystery Tradition, the Christ is placed at the center of the Tree of Life, Tiphareth, which represents the sun of our solar system. Anyone who lifts his consciousness to that Divine source for relieving the suffering of others -- whether it is one man or a nation -- will receive help from that specialized aspect of God's outflowing Will, Wisdom and Love. One interesting thing here is that Dr. Lang insists that all spirit healing is done by spirit doctors! One wonders if he is ignorant of the Ministry of Healing Angels under the administration of Raphael, the Archangel of Tiphareth? Or did he wisely refrain from imposing another wild idea on Hutton's already over-burdened imagination?)

"When I discussed your spirit operations with various people, and particularly with a doctor, I found that they refuse to accept the existence of an unseen spirit body even though they acknowledge your successes in overcoming incurable diseases," said Hutton.

"Well, I know that a good many people -- and especially members of the medical profession -- just will not accept the fact that there is a spirit body," replied Lang. "People with a materialistic outlook cannot get it into their heads that besides having a physical body they can see, they also have a spirit body which they can't see. But each and every person has a spirit body, this is undeniable.

"I see for myself only too often how very difficult it is for some people -- and particularly medical men -- to really accept these things. For example, if I talk with some doctors who come to consult me -- or with other intelligent and knowledgeable patients -- about, say, the brain, and say, 'Well, you've got a brain; you have eight cranio bones; we can part these and remove the tumor.' They know what I'm talking about. But if I say; 'You have a spirit body here which you can't see and I'm going to perform an invisible and painless operation on it, remove the tumor, and by removing it from your spirit body, bring about a satisfactory change in your physical body.' It's beyond them. They just say 'yes' but don't really understand what I am saying. So, you see, one has to express one's self in simple terms."

(The serious student of spiritual healing, and of metaphysics generally, would do well to obtain and study a copy of A.E. Powell's "The Etheric Double". This illustrated book can be obtained from the Theosophical Press, Wheaton, Illinois for \$3.00. In it Powell, a BSRAssociate, does an excellent job of compiling and codifying all the numerous references to the spirit body in early Theosophical lit-

erature. Apparently, H.P. Blavatsky, C.W. Leadbeater and Annie Besant were all trained clairvoyants who could see the spirit body as clearly as does Dr. Lang. In "Man and His Bodies" by Besant, published in 1900, she writes, "Every solid, liquid and gaseous particle of the physical body is surrounded with an etheric envelope: hence the Etheric Double, as its name implies, is a perfect duplicate of the dense form. In size it projects about a quarter of an inch beyond the skin. The etheric aura, however, or Health Aura as it is frequently called, projects normally several inches beyond the skin. . . ")

DIAGNOSIS BY COLOR

"Can you tell me how it is that you are able to give such a pre-dise diagnosis of a patient's ailments, and how you can operate on the spirit body?" was Hutton's next question to Dr. Lang.

"Well, as a preamble I should perhaps tell you that as a spirit doctor, I can see the spirit body which is invisible to you and most people. Thus, when I look upon a patient, I can see both his bodies -- the physical and spirit body -- simultaneously. I can also see the person's aura, or reflected light, which is constantly moving and changing colour, and exists about two inches from the body. The aura consists of colour vibrations reflected by the organs of the body, which are constantly changing according to the state of their health. Each organ, when healthy, reflects a definite colour in the aura, but when the organ becomes diseased, or its condition deteriorates, the reflection changes colour. So you see, by looking at a patient's aura, I know immediately the overall state of health which is of course of some diagnostic help.

"However, to diagnose a patient's trouble precisely, it is necessary to examine the body, because the reflection of the aura gives only an overall picture. . . The reason I am able to give a precise diagnosis and detect conditions which earthly doctors and specialists cannot discover by physical examination, is due to my ability to examine the spirit body. . .

"The reason why some earthly doctors are unable to diagnose, or cure certain diseases is that earthly conditions, which govern the physical body, often hinder them in their sincere desire to heal. As a spirit doctor, I am in a privileged position, because earthly conditions do not interfere with my work. Attending to the spirit body, I can examine each organ with ease and am not handicapped by the skin and other tissues that cover the organs of the physical body. I am able to see and recognise at once what is wrong."

"That answers the question on diagnosis. How do you operate on the spirit body?"

"If I need to operate on the spirit body or give it any other form of treatment," replied Dr. Lang, "I must draw it slightly away from the physical body so as to establish the healing vibrations with the spirit world -- draw on the spirit power -- so that the spirit body is in a proper condition to be attended to."

SAY THAT AGAIN?

"Now, people -- and perhaps you are one of them -- don't really have a complete picture of the spirit body, and those who accept the fact that there is such a thing as an unseen spirit body, usually assume that it is within the physical body. This is not so -- the spirit body is in fact outside the physical body, wrapped around it as it were, yet it can also contract into the physical body. But, although the spirit body is outside, it is essential to draw it forward slightly so that I can create vibrations whereby it becomes 'alive'. You see, when the spirit body becomes 'alive', those organs which were previously tiny, assume their right size, and we are able to operate or provide what treatment is advisable."

"You don't operate in every case?"

"I am not always performing operations. If I find, for instance, that a patient has a liver complaint which I can cure by giving him injections, I use an astra fluid which I inject into the organ of the spirit body. Such activities as I have so far described are all carried out, one must not forget, by Basil and my colleagues and assistants."

"Are operations on the spirit body similar to those performed by surgeons in hospitals?" asked Hutton.

"Well, yes, on the whole there is a similarity as far as the actual surgery is concerned," Mr. Lang explained. "Most of the spirit instruments are identical with those used in hospitals, but we use fewer instruments because the texture of the spirit body is different. We are thus able to reach the site of the operation very quickly. A surgeon or theatre sister who watches me perform an operation knows what I am doing from the instruments I ask for and how I am using them, although they can't see the actual operation."

Hutton knew this was so because several people with medical training had told him exactly the same when he interviewed them about their own cases; or cases which they had observed in Mr. Lang's consulting room. Hutton asked Lang how it was that he, a noted ophthalmic -- an eye specialist -- surgeon during his lifetime, was now able to perform highly specialised operations in different fields of surgery?

"Oh, I am able to perform most operations because, you see, although I specialised in ophthalmology, I was also a general surgeon at the London Hospital at Whitechapel and I made a study of all forms of surgery. But usually it is not just myself who is operating. For instance, over there just now is a group of my friends who actually worked with me at the London hospital when I was in the body; and with them are also a number of my son Basil's contemporaries. Among them is David Little, Arnold Lawson, Adams, McEwen, and quite a few others. Each of them is a specialist in his own field and has his own methods and technique, and we all work together as a team assisting each other. If I have a patient with, say a grown exotosis -- tumor of the bone -- then I may talk to one of my colleagues and ask him for his opinion."

We generally have a consultation and I listen to what my colleagues say because they are specialised in certain fields. Now, if a very specialised operation needs to be performed, I prefer one of my colleagues to do it, but I do the talking to the patient and actively assist in the operation because I am the one working through a medium. My son Basil often operates. "He is a fine, a very fine surgeon."

"WE ARE A TEAM"

"When you perform your operations," observed Hutton, "you frequently flick your fingers. Did you do that as well when you were on earth?"

"Quite, quite. Of course the point was that if I worked with trained people they knew what I wanted just by the clicking of my fingers. The same now applies. If I want to start to perform eye surgery, for instance, I say 'injection' and click my fingers, but afterwards I just click my fingers. I don't need to say anything, they know exactly what I want because they all are quite as good as -- and even better than -- I am. We are all equal here -- surgeons, sisters and so on -- there is no one higher or lower; we are a team."

"In interviewing a considerable number of your patients, I discovered that some of them had noticed operation scars on their physical bodies -- in fact I myself discovered a pink scar-like appearance on my own body," said Hutton. "Can you tell me how these phenomena -- light pink marks which look like scars and with pink dots which look like stitch marks but which are so smooth that the skin is not affected -- come about?"

"I have explained to you that I always attend to the spirit body and that the operations I perform reflect upon the physical body and bring about the desired improvement or cure of the patient. I think this answers your question, because scars are part of operations!"

"But how is it then that some patients do not bear these marks on their bodies?" asked Hutton.

"I think I am justified in saying that scars appear in every case, but the majority are so faint that the human eye cannot discern them. Certain patients, however, possess such very sensitive skins that the marks are clearly visible."

"Can you enlighten me on the use of ectoplasm for replacing damaged or diseased parts of the body?"

"Well, ectoplasm is a substance used from the medium's body -- it's not from the spirit world -- this is why I need a good medium," Mr. Lang answered. "When a patient such as yourself arrives, I make what I call a rod, and this rod joins you to my medium's body. I then draw up a certain amount of ectoplasm which I can mould. If a patient has a growth which is the cause of his ill health, I remove it by an operation and that is the end of it. The patient will in due course be cured. But, if a patient has a piece of diseased intestine, for

instance, then I operate to remove it and replace it with ectoplasm, because the part is still vital to the human body. So you see, ectoplasm plays quite an important part in spirit surgery, but it is not something that is of universal and unlimited usage. Sometimes you hear people say that ectoplasm is used for this and that, but that's nonsense, it's just not so."

REBUILDING MISSING PARTS WITH CREATIVE THINKING

"If, for some reason or other, an earthly surgeon cut off too much of an organ during an operation, could you replace that missing part with ectoplasm?" asked Hutton.

"Yes, I attempt to do this but it's not always successful; it depends on the circumstances and also on the individual patient. But I have had a fair number of patients in whose bodies I rebuilt missing parts in this way quite successfully. In fact, in some cases when patients went to the hospital for X-ray examinations after I had rebuilt a missing part in their bodies with ectoplasm, the X-rays showed that the previously missing parts had indeed 'grown again'."

(Here we have an admission by Dr. Lang that the karma of some patients is more powerful than his operational and healing skill. They cannot or will not be healed even by him and his spirit forces. But where he has actually replaced or rebuilt damaged tissue it is a marvelous demonstration of the creative power of the mind, backed up by a dedicated will. But, as Dr. Lang readily admits, the plastic material which fills in his thought-form of the perfect organ must be supplied from this side of the Veil -- borrowed from some physical medium.)

"Would you say that Spiritualists, people who implicitly believe in spirit healing, benefit more from your operations or treatment than others who have no faith in it but just hope for the best?"

"Not at all, it doesn't make any difference," Mr. Lang stated with emphasis. "It all depends on the person being 'in tune', as I call it. Some of those who come to see me have no belief in anything at all, but intrinsically are good persons. I also get some who are inside themselves, evil. But I am not concerned with this. I am a spirit doctor here to help the sick. So I get them on the healing couch, talk to them and draw their spirit body away a little -- as I explained to you earlier. Even in the most difficult situation I manage to create an atmosphere which is calm and free from emotion, and as and when the patient is mentally and physically relaxed, and in a state to receive the treatment I need to give him, I start attending to his spirit body.

LANG'S WORK NOT FAITH HEALING!

"I cannot stress it often enough that spirit healing has nothing whatever to do with faith or faith healing. With spirit healing it is, in this respect, exactly the same as with medical treatment. A patient's personal beliefs or disbeliefs have nothing to do with the effectiveness of the treatment he receives from his own doctor or in

hospital, and this applies to spirit healing. The only thing that helps spirit healing to bring about speedier results on the physical body is the patient's will to get better, but this is true of medicine generally.

SPIRIT OR FAITH HEALING, THERE IS A DIFFERENCE

"I think it appropriate that I should mention the healing services which are from time to time attended and conducted by persons of strong religious convictions. During these services hymns are sung and fervent prayers offered for those members of the congregation in ill health. These proceedings are often carried out until an emotional state is built up and with it a certain amount of magnetic power. This power then passes into the bodies of the patients and, the store-house of energy being thus temporarily revitalised, the aura brightens and the patients feel somewhat better.

"The effect, however, is not lasting, and after a short while the patient relapses into his or her former state of ill health; but with the important difference that his or her mental state is worse than before. They do not understand the reason for their relapse, and if they are deeply religious they tend to become introspective. This leads them to question whether they have shown sufficient faith in God and they begin to ask themselves if they no longer enjoy His favor, and have been deprived of His love and understanding. Most of them will doubt now that spiritual healing can restore their health, and in all probability may never seek its assistance again."

"What actually has happened?"

"In the circumstances which I have just described no healing has ever, in fact, taken place. The sick have merely been given a spiritual tonic which has had no lasting effect, because the illness has remained untouched. I do not mean to say that those churches, endeavoring to bring about spiritual healing by prayer, should give up trying to help the sick. But if they do not wish merely to scratch the surface of something they do not at present understand, they must seek a new approach to the problem and adopt the methods of spirit healing and train their members to be instruments of the Divine Powers as were Jesus Christ and His disciples.

MANY EAGER SPIRIT DOCTORS

"There are many people who have the latent gift of healing who could be trained to the services of the church and the medical profession. It is not the prerogative of the few, but many are unaware of such gifts having been bestowed upon them. But if the people could enter the realm of spirit healing in the same way that my medium has done, then they could become available to many spirit doctors who are eager to work on earth in the same way as I do, by restoring health to the sick.

"Let me say that spirit healing is a science -- a science of the Universe -- and to achieve the results of which it is capable you must

obey its laws. And being a science, spirit healing requires no religious ceremony, invocation or emotion. I wish to make it clear, however, that I pay due respect to those who, in a spirit of thankfulness to God, turn to hymns and prayers of praise for benefits and blessings they hope to receive; but these things are not essential.

"If I say that prayers are not necessary for bringing about effective healing, it is not to be assumed for one moment that spirit controls are not of God. We are all of God and I never commence a healing session without giving thanks to God for being allowed to return to earth., and also for the use of my medium."

BUT SOME PRAYER REQUESTS ARE NECESSARY

"Dr. Lang, how do you manage to visit the many thousands of patients who have come to you through George Chapman and who regularly require distant healing?"

"Oh, I just cant be in every place, that's quite impossible. I visit of course a great many patients during their sleeping state, but I only visit those who I feel require my personal attention. Other patients are visited by my colleagues in spirit. It doesn't really matter to the patient whether it is myself, Basil, Lister, or any other spirit doctor who comes to visit him; the important thing is that he receives spirit healing and benefits from it."

"How do you, or your spirit doctor colleagues, find the patients?" asked Hutton.

"It's easy -- but it's more correct to say that the patients find me! You see, when a patient is ill, he or she thinks of me and thus sends out a thought vibration which is very positive. Now, when it is received into the spirit world it's picked up by someone who then passes it on to me.

"Very often when a person feels very ill and wants me to attend to him as speedily as possible, I may be performing an operation or examining a patient here and cannot, consequently, receive the thought message. So, whoever picks up the vibrations goes to help the patient, and then comes to tell me what's happened. As soon as I am free, they take me to wherever the patient is."

"Would you say that distant healing is as effective as contact healing?" asked the journalist.

"Oh, my goodness no! Contact healing is far more successful. Let me explain. You come to see me here at Aylesbury and I know I can help you, so I operate on you. Then I tell you I'm going to visit you during your sleep state and this I do. Now then, when I visit you during your sleep state I can attend to what needs to be done -- because I operated on your spirit body during contact healing -- and frequently I use healing rays; this is why people often see lights. Generally speaking, when a person writes for distant

healing only -- and is somebody with whom I have not established direct contact before -- the results are not nearly as striking.

CONTACT HEALING MOST EFFECTIVE

"Of course distant healing is of considerable importance. In many cases where the patient is very, very ill -- maybe a young child or someone who is bedridden -- and I know I can really do something, then help is very effective even if the patient has never experienced contact healing. But don't ever get the idea we can do away with contact healing and go over entirely to distant healing. Distant healing is, broadly speaking, just spirit treatment; while with contact healing I can perform any necessary operation and, being able to draw so much from the medium, I am able to use almost unlimited power from the spirit world."

"Having investigated a number of your distant healing cases, I discovered that some of them resulted in truly miraculous cures," observed Hutton.

"Quite. Some patients we visit are very psychic, and when they are really at the lowest degree of consciousness we are able to draw their spirit bodies far enough away -- into the spirit world, so to speak. I can then operate and give the patient such treatment as I do in contact healing. On occasions -- while the medium is sleeping soundly in his normal rest -- I can also use some of his power to supplement the treatment in these particular distant healing cases; and, if there is a strong psychic in the family, I can do much the same. This is why some cases of distant healing are as effective as contact healing. But you must always remember that the special cases are few and far between."

"You would then advise anyone suffering from a serious illness to come for contact healing whenever possible?"

"Yes, if it is possible."

"One of your patients told me you have a secretary in the spirit world who keeps complete records of all your patients for you. Is that correct, and if so, is his name Hunt?"

"Yes, that is so. . . He was in fact a friend of mine during my life on earth and over here our friendship continues, of course. Now, although I've said he's my secretary it's not quite correct because, in the first place, he gives me advice, considerable help, and also keeps my records in order. Thanks to dear Hunt, I know what's wrong with a patient as soon as he comes here, because you see, while I attend to a patient, Hunt records everything that takes place during the consultation."

Dr. Lang confirmed to Hutton that he and his colleagues are able to cure almost any illness -- provided it is not too late even for spirit healing. He mentioned his success with several victims of poliomyelitis by removing the deadly virus and preventing paraly-

sis. He also furnished Hutton with proof that he and his colleagues had managed to save victims of leukemia.

NO INCURABLE DISEASE, JUST UNCURABLE PATIENTS!

"The word 'incurable' which has long been in medical currency -- and I suppose I myself have used it on certain occasions -- is not always accurate," Mr. Lang concluded. "If I can judge a patient's life force -- the spark, if you wish, the desire to get well -- and the patient is determined to fight the illness, then of course I can help. It is of no use seeking out the help of a healer or doctor and expecting to play a passive role. A patient, and especially an 'incurable' patient, should co-operate by his desire to get better. Broadly speaking, nothing is incurable -- provided the patient seeks help when his health deteriorates and does not fight the help he is given."

"Well," observed Hutton, "I think it reasonable to assume that anyone reading the catalog of your successes, Mr. Lang, would be likely to think that success is inevitable, that you can cure everything. Is it not so?"

"No, I do not perform miracles and I do not lead patients to believe that I can. When my spirit operations and treatment end in failure -- and, unfortunately, this does happen from time to time, -- though thank God only rarely -- it is due to the fact that even spirit work within the framework of natural laws. Age must eventually take its toll with everyone. Those parts of the body that become worn out with age, cannot be entirely replaced. But in those cases where I am able to recognise that the earthly life is approaching its end, I continue to do all I can to relieve suffering. I can still perform operations on their spirit bodies with ectoplasm, but this is only temporary measure to secure some relief and comfort them. When the earthly life is nearing its inevitable close we cannot prolong it, but we endeavor to make the passing into the spirit world as easy for the patient as we can.

"Another reason for spirit operations and treatment not being always successful is that some of the patients come to see me too late in the day. In these cases the disease -- often caused by a dangerous virus infection -- has already secured too devastating a grip on the patient. As a result, nothing that I can do is of any avail, that is in a permanent sense. No, spirit operations and spirit treatment are not always successful. But I would again like to emphasise that no disease is incurable, if a patient consults me in time."

Later, Hutton spoke with the doctor's medium, George Chapman, on this subject. Chapman told Hutton very candidly that some people do not benefit at all from the doctor's treatment.

(This verifies what many a general practitioner knows from long experience. There are many people who don't want to get well. They "enjoy" sickness for the attention it gets them, or the pain to others.

A REVIEW OF DR. LANG'S BACKGROUND

It certainly isn't usual for an earthly doctor to return to the physical world through a trance-medium and continue his practise. Anyone who hears or reads of Dr. Lang's medical ministry from the astral world would like to know how he got that way. He was born on Dec 28, 1852 into a family of merchants in Exeter, England. The doctor attending Mrs. Lang had been sure it would be a girl but the father, Isaac Lang, was certain that she would have a boy, and beyond that the boy would become a doctor! The father's premonitions were right on both counts.

William Lang was encouraged to get a good education. He was a bright student, good in chemistry, and decided fairly early that he wanted to become a doctor. The young man was surprised that his successful merchant father was in harmony with this choice of a career and even urged him to follow it.

"In 1870, at the age of 18, Wm. Lang entered the London hospital in Whitechapel as a medical student, and from the very start of his career studied with tremendous energy and enthusiasm."

HEALING FIRST, MEDICINE SECOND

Here was a soul who returned to earth dedicated to a life of service in the healing arts. He made a wise choice of parents who gave him a proper start in life and his wisdom saw him through a long life of service. His interest in people went deeper than just the practise of medicine. He sincerely wanted to help in any way he could.

As he told the journalist Hutton in one of their interviews, "He would arrange to have patients brought into the hospital an appreciable time before hand, would visit them daily, gain their confidence and learn something about them as individuals."

"I always try to touch a person's soul so that he or she has the will to get well," Dr. Lang explained to Hutton. "My fellow surgeons used to think I was wasting my time."

Here certainly was one of the keys to Dr. Lang's success. But how did Dr. Lang come to believe that a person had a soul? This unshakeable conviction was built into him at a very early age. His father was a spiritualist who believed in life after death, and enjoyed communication with discarnate people in his home while William was a boy. This unusual man trained his children to accept spirit communication in a matter-of-fact way.

Dr. Lang was so immersed in his career that he had little time or interest for dabbling in psychic research, but he told Hutton that he and his closest colleagues often discussed the probability of life after death among themselves.

One phase of his investigations was of especial interest to Hutton, the journalist. He was very curious to know if Dr. Lang remembered his passing on July 13, 1937, and if he was willing to talk about it. In a simple matter-of-fact way Dr. Lang described his physical weariness, his falling asleep, his then becoming dimly aware of his two wives and his son, Basil, who had all passed on before him. Also in the welcoming circle were doctor associates of the years passed, and many patients who were still grateful for the help he had given them while they were in the flesh. They put him to sleep for a period; when he was awakened, he was fully refreshed and oriented to the Spirit world. After a tour of the astral heavens he was ready for work again and readily learned and practised healing of the imperfect bodies in Spirit hospitals on the Astral plane.

But his thoughts continually returned to the sick and the suffering he had left behind in the flesh. His colleagues told him that in rare cases such help would be given but it would have to be done through a willing and cooperative trance-medium--if one could be found and trained to work in harmony with Dr. Lang. There was one stipulation to which Dr. Lang readily agreed: Once the intimate relationship was established, Lang would have to stay with and work with his medium until the end of that person's physical life.

Dr. Lang was more than willing to agree to this. And so his spirit doctor colleagues set out to find a suitable medium for him. The techniques by which a medium-to-be is located in the physical world are not discussed in the book. There is no indication that Dr. Lang knew how it was done. He did tell the journalist that his own training and preparation for his part of this medical ministry covered a period of about five years of earth time. There is more information on how George Chapman developed himself for his part of this medical ministry.

GEORGE CHAPMAN MOVED BY SUFFERING

George was born on Feb. 4, 1921 near Liverpool, England. It was the dock area of the grimy port city and his parents were poor. While checking on Chapman's ordinary childhood Hutton discovered one outstanding trait which indicated the unselfish dedication to relieving human suffering which showed up years later. Neighbors still remembered that young George could not bear to see animals suffer. He fought many times to save a dog or a cat from torture at the hands of his careless playmates. Had there been room in their crowded home, he would have made a dog and cat menagerie of the place, but his mother wouldn't allow it. He found a neighbor woman with an empty basement. She was willing to let him keep injured animals there, to nurse them back to health. To earn money to buy food for their keep, he ran errands for the neighbors. Every extra penny he could get went into his animal welfare project.

George Chapman quit school at 14 and found intermittent employment at such jobs as were available in Liverpool in the late 30s. The Military Service seemed to offer wider opportunities and steadier pay and he joined up. Eventually he became a Sargeant in the Royal Air Force during World War II, but never left England. Upon discharge from the service he joined the Fire Brigade at Aylesbury.

During the War, George married. Their first child, a baby girl, lived only a month. This tragedy deepened and strengthened his spiritual relationship with his wife.

Up until this time Chapmen had taken no interest in Spiritualism and related matters. It was one of his fellow firemen who got him interested in the possibility of contacting the so-called dead, and he sat in on several ouiji board seances. About the only messages of any significance George received were that he would be a healer! Undoubtedly he was being picked from the other side because he developed a keen interest in spirit contact and was also dissatisfied with the results of sitting with the group. He set up his own self-development program by daily meditations in his bedroom at home. As he told Hutton, "I found my psychic development coming on in leaps and bounds."

TRANCE-MEDIUMSHIP

It wasn't long before George felt the urge to try astral travel, though he didn't know it by that name then. The results were quick and easy. He experienced dual consciousness, being aware of his entranced body lying on the bed and of himself moving freely around the house. Eventually he was brave enough to float on out into the world. He also developed self-consciousness during sleep and would wake up with full memory of where he had been and what he had done. However, the next step was to go into such deep sleep that there was no conscious memory of these periods at all. This was deep trance and now his training was complete. He was ready for trance-mediumship, full control of his body by another entity. In this case, we might call it a magnificent obsession.

He described it this way to Hutton: "I sit down, and after a short while I feel a heaviness on the head. A strong pulling sensation appears to take place at the base of my skull. Soon I feel very tired and fall asleep--or so it seems. In this state I experienced all kinds of dreams--some quite ridiculous and fantastic, and others instructive and interesting. I have, however, no recollection whatever of what my spirit control is doing when he takes full charge of my body."

As early as 1946 in his training period Chapman's Spirit teachers were testing their pupil's ability to channel healing forces. Obviously, George's personality must be in full sympathy with Dr. Lang's intention if this most intimate human relationship was to function successfully.

Hurrying to work one day, George found a decrepit old man hesitating to cross a very busy street. George offered to escort him across and took hold of a crooked and stiff elbow to steady the old man as they moved surely through the traffic. On the other side, George hurried on his way, but was forced to look back when he heard the old man shouting above the din, and waving that arm above his head, "It's free! It's free!"

This wasn't the only time these spontaneous healings occurred in George's presence during his training period. Chapman was as amazed as any one else.

Dr. Lang told Hutton that these apparently spontaneous cures through George were "carried out by some of my colleagues from the Spirit World, notably by two Scotsmen. One of them was Dr. McPherson who, I understand, attended to George's mother in Bootle in the 1920s. The other was my Scottish born surgeon friend McEwen. I think I told you on a previous occasion that he was a noted bone specialist."

Hutton asked Dr. Lang if he was working through other mediums and got a very emphatic denial.

"George and I were trained for each other and before George's training as my medium was started, I had to make up my mind once and for all whether or not I wanted to stay with him throughout his life span on earth. I made my decision to do so; so you see, even if I wanted to leave him and work through some one else, I couldn't. But of course I don't ever want to leave him. I am very fond of him, and our association is ideal."

Joseph Bernard Hutton spent the best part of a year investigating all aspects of the Chapman-Lang mediumship. Chapman's files of patients were open to him. He followed up dozens and found that in most cases Dr. Lang had accomplished seemingly miraculous cures of really sick people who had been given up as incurable by their own doctors. The striking cure of his eyesight and liver were not exceptional, they were the rule. The frank and sincere testimony of these healed people plus his own experience, and the hours of interviews with Lang and Chapman as separate personalities, gave him the unshakeable conviction that the Lang-Chapman mediumship was everything it appeared to be.

But in talking to other people, especially doctors and nurses in the Medical profession, he naturally found mixed reactions among those who knew what was going on in Aylesbury. Some of them openly endorsed the fact of extraordinary cures; others wouldn't believe it in spite of the evidence; and a third group didn't care how it was done, they were just glad that the miracles had happened. But it was a journalist friend of Hutton's who revealed the basic mental block of the orthodox. Liam Nolan was an Irish Catholic and Hutton respected him as a critical, down-to-earth man of high intelligence. He willingly helped Hutton in the transcribing of the interview tapes and in the editing of the manuscript. Hutton confidently expected that this close review of evidence would eventually cause Nolan to come to believe as he believed.

He even arranged for Nolan to have a personal interview with Dr. Lang and with Chapman at the Sylesbury Clinic; but to Hutton's keen disappointment Nolan was not convinced that this amazing medical ministry was not a fraud.

As a Catholic, Nolan was convinced that miracles of healing could be accomplished through prayer. Catholic prayer perhaps but not non-sectarian spiritualism of the kind he witnessed at Aylesbury. He told Hutton, "All I'm saying is that I'm not convinced if miracles happened at Aylesbury, they happened because Wm. Lang supposedly controls George Chapman. And furthermore, I'm still not sure that miracles are accomplished there."

"The genuine miracle is a pretty phenomenal thing you know, and takes a hell of a lot of proof. There is such a thing as auto-suggestion, and that's powerful in the right hands."

Then Hutton asked Nolan if he was going to refute all the case histories of Lang's successful work that they had collected.

"No, I don't refute them" said Nolan. "The authenticated case histories would make that very hard to do. There seemed to have been some astonishing thing done and I can't pretend to understand how! But it is too much for me to accept that there is such a thing as an unseen Spirit body and that Lang, through Chapman, does operations on it and succeeds. It's investing him with the powers of a God, and that I can't accept."

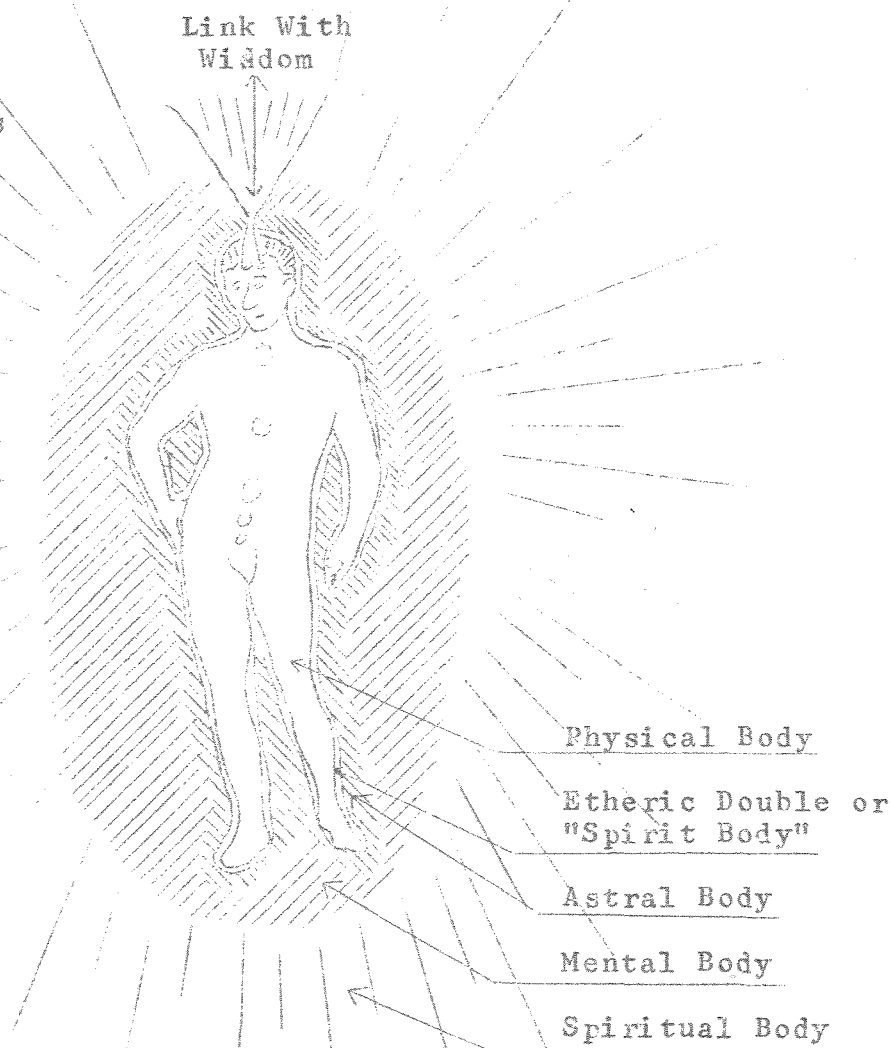
Here Nolan revealed to Hutton the barrier to understanding set up by the dogma of his church. Both Catholic priests and Protestant ministers have told their flocks that Jesus Christ and His Powers were special, unique and set apart; yet in the New Testament Jesus is quoted as saying to his followers, "Know ye not that Ye are Gods?" Here is authority enough for the miracles performed at Aylesbury.

MAN AND HIS BODIES

from
Vera Stanley Alder's
"The Finding Of The
Third Eye"

Rider & Co., London
1963

Miss Alder's
text is an
excellent book
for beginners
in the study of
Metaphysics.



BLUE AND RED LIGHT

A REVIEW OF THE WORK OF S. PANCOAST, M.D.

You recall that Dr. William Lang used two methods of healing. They were his Spirit operations on the Spirit body or Etheric double of a patient, and there was the work on the patient's Spirit body while he was asleep. As Lang told Hutton, "when I visit you during your sleep state, frequently I use healing rays; this is why people often see lights."

Now there is no hint in Hutton's book that Dr. Lang ever explained how he used healing rays, the choice of colors, where he derived healing ray power, or where the rays were directed. It may be that Dr. Lang is sworn to secrecy on this; or it may be he considers the technique inapplicable by persons still entombed in the flesh. But we do have a record of the extensive color ray therapy developed by the American Dr. Pancoast in Philadelphia in the 1870s. We believe Dr. Pancoast foresaw Aquarian Age healing methods a good hundred years ahead of time.

He published his monumental work on Color Ray Healing in 1877. Its title was, "Blue and Red Light" or "Light and its Rays as Medicine." In the preface, the good doctor says that he is offering this work to the public after 'thirty years' patient study of the science of Light as taught not only by modern scientists but by the ancient philosophers."

He refers specifically to such ancient Greeks as Anaximander and Pythagoras. Dr. Pancoast also makes bold to call himself a Kabalist and his review of Kabalistic theory, dogma, and practise, in "Blue and Red Light" indicates that he was indeed a deep student of the Western Mystery Tradition.

In the introduction to his book he writes, "the Kabala is an authorized, divinely illuminated commentary on nature and the Bible, which makes both so plain and intelligible that 'the way-faring men, the fools, shall not err therein!'" From his studies of the Kabala, he derived this philosophical concept, "we believe that Light is the power or force of nature whence are derived all forces physical and vital; and therefore, we believe that the True Science of Light comprehends all other natural sciences or philosophies."

Dr. Pancoast claims familiarity with such great Kabalistic works as the Zohar and the Sepher Yetzira and says he was fortunate enough to obtain good copies of three different editions of Sepher Yetzira, the Latin edition of Rittangel published in Amsterdam in 1660, the Latin and German edition of Von Myer published in Leipzig in 1830, and the third edition without name or date.

Another name for the Zohar is the Book of Light. As a student of this Kabalistic work Dr. Pancoast learned "that Light is the Primordial essence of the Universe, and that all Light and Motion proceed from it. It is the vital dynamic force of nature. It also declares that it is by the study of Light that we are able to acquire a knowledge of the unknowable or causal world."

In his thirty years of studies of occult science, Dr. Pancoast came to believe that occultists of ancient times "knew more of light, heat, electricity, magnetism and kindred topics of the origin of matter and its enfoldment into material form than scientists of modern times have ever dreamed of."

He asks his readers to remember the critical distinction between the indisputable facts of science on the one hand, and the theories of scientists on the other. Facts are absolute knowledge but the theories of scientists are sometimes little more than guesses, which "fade away or are pushed aside by new theories."

In chapter 2, "the True Science of Light," Pancoast writes "about the Sun behind our Sun." The Celestial Light is pure and perfect in the harmony of its Principles, and is incapable of being divided or separated into distinct Rays. To meet the requirements of the objective world, it was necessary that it should manifest itself in the Astral Suns. There the relaxing of the Law of Harmony makes it possible to separate their Light into Rays of various colors and various qualities--but for this adaptation of Light to the exigencies of our degenerate world we should not be able to apply the Actinic Rays to certain uses and the Calorific to others."

By actinic and calorific Pancoast is referring to the cool and warm ends of the color spectrum. Ultra violet is cold and infra red is hot.

We say that color therapy will be the new "medicine" of the Aquarian Age. But Pancoast was very well aware that color was used in healing in ancient civilizations. He writes, "we cannot but remark that Light was the secret and universal medicine of the Ancients; they knew all its properties far better than modern science is yet capable of teaching them. With it they were able to cure the most inveterate diseases. They knew how to condense, or fix, light so as to administer it in wine or oil. The medicinal qualities of light and modes of applying it were among the great secrets of the Kabala and of the Eastern Wise Men."

The Solar Spectrum always shows seven colors. And anyone who has directed sunlight through a prism knows that the colors shade off into each other in bands of differing widths. Pancoast lists the Solar Spectrum in this order:

- | | |
|-----------|-----------|
| 1. red | 5. blue |
| 2. orange | 6. indigo |
| 3. yellow | 7. violet |
| 4. green | |

Further he labels the invisible infra-red as calorific and the invisible ultra-violet as actinic. Red through green he labels positive rays and green through violet, negative rays. "Heat is the most noticeable quality of the former and actinism, or chemical action of the latter."

In extolling the virtues of light as a healing agent Dr. Pancoast does not desert medicine as a positive agent in the curing of disease. He believes both are necessary. He points out that herbs and other vegetable medicines derive their qualities from the Rays of the Sun.

The two Rays, he found most useful were the Red and the Blue.
"The Red Ray is especially demanded in cases where it is desired to excite the nervous system, the Blue where it is desired to produce an opposite effect."

Here is the theory upon which Dr. Pancoast bases his color therapy: Sunlight possesses certain positive qualities which, in certain conditions and under favorable circumstances, produce certain known effects upon objects in nature, upon the human organism as certainly as upon objects in the vegetable kingdom.

"The qualities of Light are in perfect harmony and, when the body is in perfect health the combined qualities of light promote that health, but let that harmony in the body be suspended or deranged and the case assumes at once a different phase. Some of the properties of light now favor, while others are prejudicial too, the restoration of equilibrium and with it a return to health."

Dr. Pancoast points out that in small pox, a heat disease, it is customary to keep the patient's room darkened. It is obvious that red light would add to an already feverish condition. But he then observes judiciously that the use of blue or violet light in the sick room would speed the recovery.

It wouldn't do to shut off all light entirely because Light is the universal motor which keeps life in motion: When motion stops life ceases. Pancoast observes that light is "the active sustainer, promoter, and renewer of physical life. It acts by its dual forces, in disintegrating and reintegrating, dissolving and assimilating, breaking down and building up. Invisible in its subjective operation, it is manifest in the objective phenomena of de-polarization and polarization."

It is his study of the Kabala and the practical application of these great philosophical principles in his work that sets Dr. Pancoast apart from other physicians of his day. He recognizes that subjective or invisible light may be more important than visible light. He recognizes the importance of that one thing so pointedly ignored by medical science, the existence of man's Soul, or Higher Self. Thus he sees clearly, where the orthodox M.D. is blind.

For instance in chapter six on "Vital Dynamics" Pancoast hints at the existence of force-centers in man's Spirit body which link the physical with the Soul. To him this invisible system, above all else sets man apart from the animal. He lists 9 organic systems in the body:

1. For the assimilation of food
2. For the elimination of waste products.
3. For the circulation of development and repair material, the blood.
4. For reproduction.
5. For locomotion.
6. For special senses
7. For distributing vital energy, the nervous system.
8. For intellect and consciousness.
9. The system for subjective contact with the Soul, the organ for self-consciousness, of conscience, and of intuition.

The vegetable kingdom has the first four systems to some degree; but plants cannot move. The animal kingdom has added 5, 7, and 9th; and the human kingdom has added 8th and 9th.

Pancoast writes about this 9th organic system "the subjective organs of self-consciousness and conscience were developed with the highest possible type of material forms.....to secure the complete, ultimate unfoldment of these subjective faculties the immortality of celestial life was promised to man..... If any man or woman is living to the fullest extent of his capacity at any given time he is or should be in a state of health, the various forces of the body, emotions and mind in equilibrium. They proceed in an orderly and regular manner. There is integration and disintegration, generation and degeneration, and polarization and depolarization. These alternating succeeding opposites are moved along in rhythmic harmony by the two forces of light.

"Because of the grand unique Law of God," writes Dr. Pancoast, "the law of harmony enforced in the Universe by the Celestial Sun, in the Solar System by the Astral Sun, is enforced in the Human Organism by its Sun, the Soul. In obedience to that law, under the control of the soul, each organ performs every duty assigned it.....In exact proportion as this law of harmony is regarded, health is maintained. The slightest disregard of it as well as more flagrant disobedience, entails a proportionate penalty in the shape of disease." Pancoast believes that the doctors should remove the penalty by restoring obedience to the Law on the part of the patient.

What is that Law for us in this Solar System? We would all agree that it is the Sun, at least in the outside world. Pancoast says that the Sun is the direct actor; but "in the vitalized animal and human forms, the nervous system is the actor, and in both there is a hidden, unseen but potent, Life-Principle that guides the work of the two hands of the actor. In the outside world this life principle is an emanation from the Celestial Sun. In the animal it is the same but abides within. In man it becomes individualized in the Soul, and forms the subjective faculties thereof."

By the analogy Dr. Pancoast believes that the nervous system is the "objective sun" of both the human and the animal organism. Vital force or vitality is concentrated in each cell through the nerves. The nerve Ganglia are reservoirs for the human organism, dispersing vital energy to the system as needed. In the Solar System the Ethers act as nerve Ganglia carrying the vitality of the Sun to all parts.

Pancoast compares the nerve centers or Ganglia to a battery and the nerves to wire conductors; but he also points out several important differences between nerves and wires as electrical conductors. An electrical flash moves along a wire at almost 186,000 miles a second. Nerve force moves at a speed of only about 35 yards per second. The difference is staggering. A nerve functions best as a conductor of vital energy at a temperature of 98 degrees. Lower than that temperature only a few degrees and life would desert the body. But electricity flows much better in cold wires than it does in hot. At an absolute temperature of around 400 degrees below zero metal offers no resistance to the flow of electricity.

Pancoast points out that while nerve force may resemble electricity in some of its actions the two are not identical. In his laboratory research he discovered that a nerve will conduct electricity, but not nearly so well as a copper wire; and a copper wire will not conduct nerve force. He says that this can easily be proven by cutting out a section of nerve and replacing it with copper wire. A nerve stimulus will not go through.

If a piece of string is tied around a nerve trunk and drawn up tightly, it stops the transmission of nerve impulses. A piece of string drawn around a copper wire will not stop the flow of electricity. And most important of all, nerve force seems to have intelligence and electricity doesn't.

Nerve force passes directly along its channel as directed by the Ganglia but "electricity cannot be confined to a single nerve, it is apt to desert the nerve for the first tissue that invites it." Pancoast observes that nerve force is more closely related to magnetism than it is to electricity.

He also claims that highly respected teachers of thousands of years ago were aware of and taught this direct relationship between nerve force or vitality, magnetism, and electricity. He names Hermes of Egypt, Pythagoras of Greece, and it was taught at Alexandria. Synesius learned of it there and wrote of it in one of his hymns:

"One single source, one single root of Light flashes and spreads out in two branches of splendour; one breath circles around the Earth and vivifies it under innumerable forms to all parts of animated nature."

All of these teachers are members of the Western Mystery Tradition and so was Anton Mesmer, famous physician of Vienna and Paris, a hundred years earlier than Dr. Pancoast. Pancoast realizes clearly that Mesmer did not create his Animal Magnetism theory; he only revived the Ancient teaching regarding nerve force. Mesmer realized that elementary matter was dual in nature, active and passive. This etheric matter or power turns water into steam or converts water into solids, ice. Everywhere in our Solar System, it repels and attracts, integrates and disintegrates. It is the dual principle of light concentrated within the animal and human organism, but "in the latter ennobled by having intimately combined with it the Celestial Light of life."

Here is Dr. Pancoast's definition of our vital energy, "Nerve force is the dual objective forces of light harmonized by the subjective life principle, animalized in the animal, personified or individualized in a man."

As a Kabalist, he came to realize that this life principle maintains equilibrium in the body system by maintaining rhythmic oscillation between these mutually antagonistic forces, the one creating and the other destroying. Thus does the Divine Law of Harmony maintain life.

From his studies of the Kabala and from thirty years practice as a physician and surgeon, Dr. Pancoast came to realize that life is a perpetual physical warfare.

He writes, "the two forces that constitute vital dynamics are necessarily antagonistic, or life would be inert, quietude, instead of incessant motion--physical life demands change, perpetual change!!--putting off the old and on the new. To meet this demand, nature must not work only two handed, the two hands must oppose each other--one destroy, the other create."

So long as the vital force works rhythmically in obedience with the law of harmony we are healthy; but as soon as the alternating rhythm is disturbed, we are on the way to unhealth and disease.

Dr. Pancoast studied and admired the teachings of another luminary in our Western Mystery Tradition, Paracelsus, and quotes the eminent medical scientist of the Middle Ages: "Man is made out of the four elements, and is nourished and sustained by magnetic power, which is the universal motor of nature." The four elements, of course, are the Earth, Air, Fire and Water of Greek philosophy. Pancoast says that Paracelsus treated disease in two ways: sympathetically and anti-pathetically. He points out that Hahnemann's system of Homeopathic medicine is anti-pathetic. The physician attacks force with force.

A disease always attacks some specific organ in a particular way. This can be well identified. Through research, Hahnemann found that specific drugs or medicine would duplicate the effect of a certain disease in a healthy body. So he would use as a medicine a drug which created the same effect. At first this will actually augment the disorder, but eventually the symptoms disappear. Force has vanquished force and cleared the field for the other duality to establish equilibrium.

As would be expected, the Sympathetic System works the other way. It tends to bolster the weaker side of the duality and help it to reestablish balance. In either case the goal is to restore equilibrium and this is health.

Pancoast is careful to point out that the physician must be careful in deciding which system to use, the sympathetic or anti-pathetic. "It may be that the loss of equilibrium is chargeable to the undue acceleration, while the other is performing its normal duty. In that case, the former must be attacked and subdued on the anti-pathetic plan, by increasing the tension until it exhausts itself; or, on the sympathetic, a negative method must be directed on the too-tense nerve or Ganglion. It may be, on the other hand, that the loss of equilibrium is chargeable to the undue depression or weakening of one force, while the other is performing its normal duty. Then the depressed or weaker force must be assisted, strengthened. In either case, we observe that the physician's aim is simply to assist in the restoration of equilibrium."

In studying the work of Paracelsus, Dr. Pancoast came to the conclusion that the great mediaeval healer favored the Sympathetic System as being the more rational. He believes that the Sympathetic will become "the Universal System as soon as the real nature and properties of Nature's own and only remedy, Light, come to be understood."

Pancoast turns to the Bible and quotes David the Psalmist: "Jehovah is my Light" and again David tells God: "Thou coverest Thyself with Light as with a garment." This is Kabalistic doctrine. If God or Nature has only one objective to accomplish, a single Ray of Light will suffice. But Pancoast observes that if the object is to evolve new forms out of old, or to destroy a diseased condition and create health, two Rays must be used. Only thus can equilibrium be established so that Light is One. He claims that actinic Blue Ray is disintegrating and the calorific Red is integrating "the dual operation of disintegration and integration must be affected by the two."

Out of his own years and years of practise Pancoast comes to the conclusion that four-fifths of all human ailments could be traced to the impaired or accelerated action of the nervous system; so he turned to Light as the one remedy which acted directly upon the nerves and the Ganglia.

By using Light in his practise he came to this revolutionary conclusion, "that Light will 'ere long completely revolutionize the methods of treating diseased human beings and families throughout the world." he looks forward to the time when it would "drive the death-laden nostrums and medicines of violence" from the corner drug store.

TEN TYPICAL CASES

The following are few of the cases in which Dr. Pancoast applied the Blue and Red rays:

1. Mrs. B., aged 44, had been, for many years, a sufferer from SUBACUTE RHEUMATISM; aggravated by stormy or even threatening weather. Had tried numerous Physicians and a vast quantity of Medicine, without more than the most transient relief. We placed her in a bath of alternate Blue and plain panes. Within one week the pains ceased, and within a fortnight the last symptom vanished. The stiffness of joints for a time returned occasionally in unfavorable weather, but within three months all tendency to stiffness ceased, and now nearly five years have passed since the last most remote indication of Rheumatism.

2. Mrs. L., a widow, aged 32, had been a severe sufferer, for several years, from SCIATICA, with extreme tenderness in the lumbar region. We instructed her to sit daily for about two hours in a bath of all Blue panes, with her back bard to the Light. After the third sitting, the tenderness along her spine was almost entirely gone, while the distress and pain in her hips sensibly abated. This treatment continued but for ten days, when all symptoms had disappeared.

3. Mr. W., aged 52, was afflicted with a dull ache and stiffness in his right shoulder, partially extending to his finger-tips; at times, the ache and stiffness in his fingers were intense, especially in the joints; Occasionally, he experienced wandering RHEUMATIC pains in his back, the sides of his chest, and across the hips--the trouble was, however, generally confined to his upper extremities.

Blue glass, in one-half proportions, brought relief at the second sitting, and he continued to improve at each sitting; the pains and stiffness having disappeared, he neglected the baths (though he continued to take the Medicine), and there were indications of the return of the difficulty; but, resuming the sittings, within three months the trouble had entirely vanished, and has not returned since, though a sense of tension occasionally causes him to imagine it is returning and he finds relief in a Blue bath.

4. Mrs. H., aged 35 years. This was a case of CONSUMPTION in the third stage, with both lungs involved, the left hepatized with mucous rale through the upper third, and crepitation in the apex of the right lung; sputa copious, amounting to half a pint in twenty-four hours; her expectoration was a yellowish, ropy and frothy mucus and pus, a portion of which sank in water; she had severe night-sweats, and chills or "creeps" regularly at 11 o'clock, A.M., followed by fever with flushed cheeks; at times there was great dyspnoea and prostration--the latter so utter that she could sit up only an hour or two at a time. To increase the difficulty of successful treatment, there was a strong hereditary predisposition: her father, mother, brother and several sisters had died with Consumption; but one sister survived who was strong and robust (though troubled somewhat with Rheumatism). I placed Mrs. H. under Red baths regulated by the effects produced. In two weeks, improvement began to manifest itself in all her symptoms; in another week, the mucous rale became a submucus, then successively a crepitant and a bronchial; soon respiration was resumed through the entire left lung, and the crepitation at the apex of the right lung disappeared; expectoration improved, and the cough became less frequent and less distressing; with the improvement in these symptoms, the chills and fevers and the dyspnoea disappeared, and her strength rapidly increased; in two months and a half the only remaining trouble was a slight hacking cough arising from an irritated throat. Mrs. H. was from Boston, and had come to Philadelphia, to her sister's home, expressly for treatment; in the spring after her recovery she returned to her own home; she was so entirely cured, that she continued to enjoy excellent health even throughout the ensuing winter, though the climate had never agreed with her before. Her husband was subsequently unfortunate in his business, and she had become so hearty that she undertook to help him by opening a boarding-house; however, though still apparently well, she was overtaking her recently acquired strength and, late in the fall, caught a severe cold which developed into Pneumonia which was very rapid in its advances; she was brought again to this city, but too late for treatment--she was already a dying woman sustained solely by stimulants.

In an active and extensive practice covering more than thirty years, we have never known or heard of a case of Consumption at so advanced a stage successfully treated. Her recovery was absolute and entire, and her subsequent attack of Pneumonia and death in no way derogate from the proven fact that in Red Light is found an exceptionally reliable remedy, with some assistance from harmonious Medicines, for Consumption in almost its fatal stage.

5. Master F., aged 8 years, had a tedious convalescence from a severe attack of Diphtheria, which was suddenly interrupted by a very severe attack of PARAPLEGIA; the paralysis was almost complete; he could not walk, and could only stand when supported by a table or chair. We had him arrayed entirely in white and placed in strong Red baths, from one to two hours at a time; soon after being placed in the Red Light, he would fall asleep and a profuse perspiration burst forth, saturating his underclothing; in three weeks he was walking firmly, and in two months was perfectly well. More than two years have since elapsed, and he has continued in perfect health.

6. Master H., aged about 18 months. This was a severe case of CHOLERA INFANTUM, and MARASMUS brought on by teething in extremely warm weather; he had been under treatment by an excellent Physician for some time, but was steadily declining. As the last faint hope we determined to try the Blue treatment; he had been exceedingly irritable, but the Blue Light immediately soothed him into a gentle sleep, and he came out of the bath calm and refreshed. Two months' treatment made of him a fine, healthy-looking child, with full, rosy cheeks and happy temper. We are confident that but for the Blue ray this child must have died--no ordinary treatment could have saved him.

But the Blue Light was to effect farther wonders in him; his anterior fontinal had shown no evidence of closing, and one year subsequent to the above, while he was with his parents at the Seashore, he became suddenly ill, the difficulty being confined to the Brain; the cerebral derangement increasing, the Physician in attendance advised the parents to hasten to Philadelphia and take him to their family Physician, saying that he had done all he could, and unless relieved he could not live forty-eight hours; they sent a messenger to see us, and we ordered the child to Philadelphia without delay. Upon his arrival, we found he had actual CEREBRAL MENINGITIS, with strong indications of Effusion; we placed him again under Blue Light treatment, and the most favorable effects were immediate; in one week, he had so far recovered that his parents, with our consent, returned to the Seashore. This child is now a fine, rosy-cheeked boy.

7. Mr. R., 45 years of age, an overtaxed and (previous to treatment) prematurely worn-out man of business; the house of which he was principal became involved in the financial troubles that grew out of the panic that burst upon and ran riot through the country in 1873, and his anxieties and efforts to save his credit and standing produced an exhausting strain upon his mind, indeed the actual physical strain of sleepless nights and ceaseless work was enough to break him down--mind and body were continuously on the rack, he could neither eat nor sleep normally, and at last complete physical exhaustion and Nervous prostration naturally came upon him, for Nature would endure no more. The first warning was severe pains in the back of his head, soon followed by shortness of breath, flutterings of heart, compressible pulse, loss of appetite, constipation and phosphatic urine. He was properly advised, at the first token of the approximating peril, to leave business for a time and seek relief in travel; this advice he naturally was loth to follow, on account of the condition of his business, which he felt would soon be overwhelmed by the general financial ruin without his head to guide. Failing to persuade him to this, unquestionably the wisest, course, we determined to try the Red Light treatment, especially as his prostration was unattended by any indication of morbid irritability, and in all our experience as a Physician, we have never witnessed more remarkable beneficial results than were at once produced by the Red ray in this case.

The very first bath had the most encouraging effect--it acted as a tonic both upon mind and body, dispelled his gloomy apprehensions and gave vigor to his physical functions. Commencing with small doses, we gradually increased them until assured that we had reached the most effective dose in proportion of Red to plain panes and in length of bath. (In Light as in Medicine there can be no invariable standard for doses, determined alone by the symptoms; in each case, the Physician must take into account the tone of body, the normal tension of the individual Nervous System and the entire temperament of the patient in health--a proper dose for one often proves insufficient for a second and an overdose for a third, even where the symptoms are identical). Mr. R. rapidly improved, notwithstanding his continued attention to business. From the first, he slept more refreshingly, ate with better relish, his bowels became regular, and the secretions of his kidneys recovered the healthy appearance. Three weeks' treatment sufficed, and there have been no signs of relapse.

8. Mr. T., aged 35; in consequence of long-continued excessive physical and mental exertion, his Nervous System was entirely disordered; unlike Mr. R., the derangement manifested itself in "Nervousness" and trying irritability; he could not sleep at night, was disturbed by frightful dreams; his appetite was variable, sometimes ravenous, at others the very sight of food was an annoyance; his bowels varied, too, at times constipated, at others lax; he had frequent pains in his head, the least excitement unnerved him, and he was inclined to extreme despondency. His irritability forbade Red Light, and we determined to administer Blue Light with Red Light Medicine. The beneficial results were immediate; his entire system improved rapidly. five baths actually restored a healthy tone to his Nervous System, and he has since experienced no symptoms, even of "Nervousness," though his life is one of constant physical and mental activity.

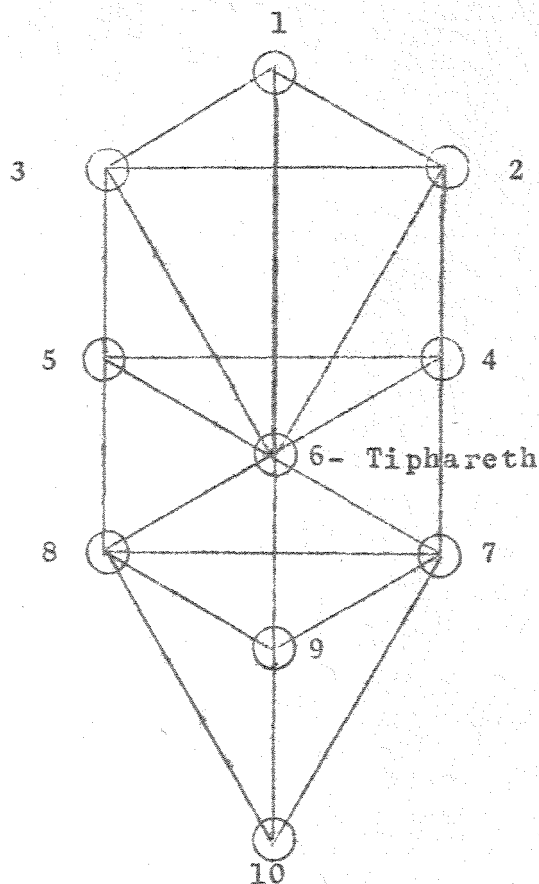
9. Mrs. G., aged 40 years, was worn out by overgestation and too-long nursing. Her Nervous System was so shattered that she was compelled to lie abed a considerable part of the day; the most pronounced symptoms were intense spinal irritation, almost constant "Nervousness," and frequent palpitations of the heart; she had no appetite, and evinced very little interest in those domestic duties that had always been her delight hitherto. In her case, the prostration and listlessness called for Red Light, but her extreme susceptibility to the least excitement, with the tendency to palpitation, would be aggravated thereby--therefore, we employed Blue baths with Red Light Medicine. Two months' treatment restored her to perfect health which has continued to the present time; she says that she "was never better in her life." We should remark here that Mrs. G's normal temperament is calm, with marked sensitiveness to external influences--just the sort of system that often baffles medical skill, and that demands the utmost caution, and we feel confident that her recovery would have been tedious under any purely medicinal treatment.

10. Mrs. S., 45 years of age, had naturally a frail constitution, was from youth weak and delicate, with a tendency to Nervous prostration; easily despondent, and ready to "give up" when ill. Her natural weakness had resulted in, and been augmented by, Uterine difficulties which had continued for ten years, and had at last broken down her entire system when she called on us for professional advice.

Her condition was such that the slightest exertion completely overcame her and sent her to bed for days at a time; the influence of "the change of life" had brought on the crisis, in an illness that kept her bedfast, which was directly attributed to a brief visit to the Centennial Exhibition; but this last was but a feather in the balance--the attack was impending and the excitement of the visit only hastened it. We applied the Blue and Red Light treatment, alternating, not at equal intervals, but according to variations in her symptoms. Her recovery was rapid and permanent--a whole day at the Centennial some time afterwards did not overfatigue her. She has enjoyed better health uniformly since the treatment than ever before.

But, why should we multiply illustrative cases? we have cited only ten, and these are all, in their distinctive features, only typical cases of classes treated. To multiply citations would be swell our little work without strengthening its effect or advancing its purpose to show that the Light-rays are unrivalled as remedial agents in the cure of diseases of almost all classes, especially those more directly incident to accelerated or relaxed Nerve action.

In closing this chapter, we must reiterate our declaration that we firmly believe and earnestly hope that SUNLIGHT and its rays are destined to become the UNIVERSAL MEDICINE. Light is God's grandest gift to Man, and the half is not yet known of its incalculable worth. "Truth is mighty and must prevail!" Light is mighty--it is truth--and must prevail over prejudice and self-interest, to the glory of its Source, God, and the inestimable benefit of His creatures of the Human race!



THE TREE OF LIFE of the Western Mystery Tradition, as developed by McGregor Mathers for the "Order of the Golden Dawn" in London in the 1880s.

This blueprint of the descent of Power from the One Source has a Central Pillar, or neutral point (1 to 10) across which the Light comes down, oscillating from constructive (2, 4, 7) to destructive (3, 5, 8), or from positive to negative, as the Light manifests in the lower worlds. All Life is pulsing, rhythmic, and and Dr. Pancoast hit on a basic principle in using Blue and Red Light in healing. The Pillar of Mercy is the Masculine, Blue, side of the Tree. The Pillar of Severity is the Feminine, Red, side of the Tree of Life. A detailed study of the Tree is in Dion Fortune's "The Mystical Qabalah". Tiphareth is the Christ or healing center on the Tree.

NATURE'S LAW OF COMPENSATION

Duplicated by Dr. George Starr White
With RITHMO-DUO-COLOR Therapy.

From His Book, "The Finer Forces of Nature"

Duo-Colors means two colors. The term, as used by me, means the use of any two complementary colors alternately made to fade in and fade out by means of my Rithmo outfits. (See Fig. 57)

One color is said to be complementary to another if it gives the most contrast to it. For example, if you look steadily (stare) at a bright green light, for about thirty seconds, then close the eyes, or look at a white surface, you will see a magenta color. That color so seen is the complementary color of the one you have stared at.

The same is true of red and blue, and of violet and orange. The shade, or tint, of the complementary color is always in direct ratio of the shade, or tint, stared at. We might say, in making comparison, that heat is complementary to cold, provided that the degree of cold were just as great in contrast to our normal sensations as the degree of heat.

The farthest swing of the pendulum to the left is complementary to the farthest swing to the right, because in each of these positions it is the two farthest from the perpendicular. If cold water be sprayed on the body, and immediately followed by a spray of hot water, the contrast makes the cold feel colder and the hot feel hotter.

If a person be out of health, the "health-pendulum" is swung out of the perpendicular and must be swung as far in the opposite direction before the health can be obtained. It is the Law of Compensation -- the law of action and reaction. The secret of all healing processes lies in this immutable law of Nature -- the Law of Compensation.

Although I have used colors for treating un-health for over forty years, yet it was not until a few years ago that I discovered just how much one color enhanced the effect of another color in this important line of work. I tried making various devices for alternating colors on the body, but it was not until I perfected the Rithmo system that I realized the great value of employing the Duo-Color system in normalizing metabolism -- establishing and maintaining health in the natural way.

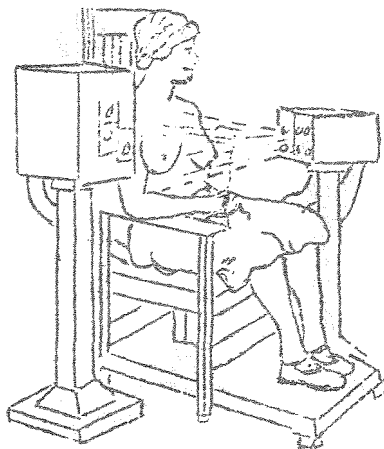
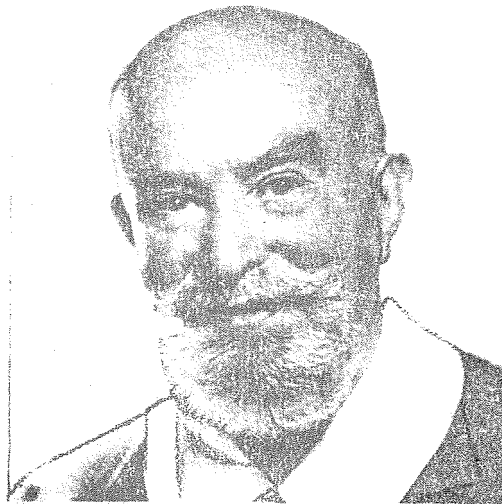


Fig. 57 from White's
"Finer Forces"



George Starr White

COLORS AND COMPLEMENTARY COLORS

As the names of the colors are so diversified, I shall not discuss them. The colors that I use are best described and depicted by J.H.A. Hatt, in his practical book entitled "The Colorist" and published by D. Van Nostrand Company of New York City.

The six colors that I know to be correct for the Rithmo-Duo-Colors are as follows:

RED (scarlet vermillion) complementary to BLUE (cyan blue).

GREEN (pure green) complementary to MAGENTA (red purple).

VIOLET (bluish) complementary to ORANGE (orange yellow).

Hence, when I refer to the six colors: RED, GREEN, VIOLET, BLUE, MAGENTA and ORANGE (yellow), you will understand what I mean.

RED is always to be used opposite BLUE.

GREEN is always to be used opposite MAGENTA.

VIOLET is always to be used opposite ORANGE.

COLOR INDICATIONS

RED color is indicated in all cases of tuberculosis and in the anemias, provided the anemia is not caused by syphilis. If in doubt as to which color to use for treating any un-health, use RED, as it covers the greatest field, owing to its penetration and stimulation.

BLUE color, complementary to RED, is indicated in all cases

of auto-intoxication, unless tuberculosis be present, in which case the RED is to be used. All cases of syphilis are to be treated by BLUE. All toxic conditions, not defined as to cause, are to be treated by BLUE.

GREEN color is indicated in all liver derangements and all conditions caused by the wrong action of the bile ducts. For reconstruction and recuperation, GREEN acts well. In goiter, GREEN is indicated. After all debilitating conditions and fevers, GREEN can be used to advantage. During convalescence the organism calls for and craves the GREEN of Nature.

MAGENTA color is indicated in nervous conditions accompanied by melancholia and grief. It is especially indicated in pelvic derangements.

VIOLET color is to be used in all derangements of the urinary tract. It is especially indicated in acute inflammation of the urinary tract -- no matter from what cause.

ORANGE (orange-yellow) color is indicated in all cancerous, or malignant-growth conditions. In the pre-cancerous condition, ORANGE will often abort the oncoming bane. In all cases where a malignancy is at all suspected, ORANGE is indicated. ORANGE is also indicated in "brain-fag" and in all stomach troubles. I have learned that ORANGE, in such conditions, is better than yellow.

Figure 57 shows a patient facing exactly south or north, grounded, and the Rithmo-Duo-Color radiating on the bared chest.

The Duo-Color-Screen at the left is always the indicated color, while the one at the right is always the complementary color.

BREATHING WITH EACH COLOR?

The patient inhales while the indicated color is radiating, and exhales while its complementary color radiates.

The Rithmo-Trol (Rithmic Control) is so constructed that its speed can be varied to suit each individual and the ratio between the indicated-color radiation and the complementary-color radiation is fixed according to an established physiologic law.

(In his book, "Blue and Red Light", Dr. Pancoast has only two illustrations of patients under treatment, one with red glass in the window, one with blue glass, but both patients are fully clothed. Dr. White's illustrations show the Light always shining on bare skin. We are inclined to believe that Dr. White's procedure would show quicker results, especially if the Light is pulsing rather than steady, as he discovered quite by accident.)

DR. WHITE DEVELOPS RADIANT LIGHT TREATMENT

It was in 1881 and 1882, as outlined in my biography, History of Lights, that I made the first device for treating the body with electric-lights. My larger book illustrates these Therapeutic Lights. Since then I have designed and developed nearly every kind of Radiant-Light Treatment device known.

First I used the bamboo-filament lamps in clusters under a suitable reflector. Then I used the carbon-filament lamps in clusters. Later on, the large, incandescent carbon-filament lights were made and I used them in specially designed reflectors. As soon as I could get the tungsten-filament lamps made large enuf, I used them for treating all manner of Un-health. At first I used only one large reflector over the patient. This system heated one part of the body and left the other part cold.

Then I devised the motor-driven device for moving the one big reflector back and forth over the body being treated. This was an improvement over the stationary lamp, but was not satisfactory. Then I used two large lamps over the patient. This was a great improvement over the one lamp plan.

Altho the results from the radiant-light therapy were better than I had been able to get from any other form of treatment, yet there seemed to be something wrong about it. The skin seemed to rebel against too great a flood of light, as well as too much heat. In studying the skin under specially made optic devices I noticed that the pores of the skin seemed to close up when the light, or heat, was too severe for them. This phenomenon was more noticeable in some patients than in others.

Then I began to use three large lamps to each treatment couch, or table, but I had them quite a distance from the patient's skin. This was an improvement, but the therapeutic results were not so good, when the lamps were so far away from the patient -- the greater the distance the less the penetrating power of the light.

NATURE SHOWED HIM THE NEED FOR RHYTHM!

Then about this time a peculiar circumstance occurred to me while lying on one of our beaches in my bathing suit. The sun was very torrid and was beating on me unmercifully, when suddenly a change came over me and a feeling of invigoration supplanted the feeling of lassitude. When I discovered that this change of sensation was caused by the clouds fading-in and fading-out, I immediately began to devise means of making my treatment lamps fade-in and fade-out in a similar manner. I soon discovered that this fading-in and fading-out was far more productive of good if it were synchronized with the deep breathing of the patient.

LIGHT TUNED TO BREATHING

I then set to work to make a machine that could be set at any speed of fade-in and fade-out, and at the same time adjusted to give any ratio desired between the fading-in period and the fading-out period. In other words, I discovered that the therapeutic results were greatly enhanced by having the big lights "tuned" to set the pace for the deep, diafragmatic respiration that I instruct all patients to follow.

I learned that the best results were obtained when the patient inhaled while the lights were on and exhaled while the lights were off. These were my clinical findings -- they were not arrived at through laboratory tests, or experiments on animals -- they were my findings from treating hundreds of humans!

(Dr. White was his own publisher. The book from which the above was drawn, "The Finer Forces of Nature" was printed in Los Angeles by the Phillips Printing Co., and Copyright 1929 by George Starr White, M.D., 327-333 So. Alvarado St., Los Angeles. From another of his works, "My Biography", we quote the following:)

"I built my first outfit for giving rithm to powerful lites, as well as color, in treating human ills, in 1908. . . I made and discarded nearly a score of different outfits, until I finally succeeded in making what I have Trade-Markt at the U.S. Patent Office, "Rithmo-lite and Color Generator". This outfit is not by any means perfect, but it is practical and I shall continue to develop the system, or science of RITHM in Lite and Color treatments. . . the radiation must be given in rithm to suit each patient. In other words, the Lite or Color radiations must be given in such a manner as to bring the patient "up to par". (Or to balance the life forces in his personal Tree of Life, as the Kabalist would say!) I do this by having the patient inhale when the lite or color comes "on", and to exhale while the same goes "off". Experience has taut me that the ratio between inspirations and expirations of the average healthy person is four to five. That is to say: If the patient consumes four seconds in inhaling, he should use five seconds to exhale. I have developot a machine that automatically makes and breaks the electric current to the big lamps in just this ratio."

* * *

The student of metaphysics should note here that Dr. White has stated publicly, and for therapeutic use, an occult secret which has heretofore only been taught privately and under oath in secret lodges and priesthoods the world over. This is the use of complementary colors in meditation, as a means of shifting consciousness from objective physical existence to the subjective Astral plane. Aleister Crowley published the color attributions for the Tree, and for the student who knows how to read, in his book "777", privately printed in London in 1909.

PRACTICAL APPLICATION OF RHYTHMIC
COLOR IN BALANCING SPIRITUAL FORCES

The psychic surgery of Dr. William Lang, in England, through his medium, George Chapman, is utterly beyond the comprehension of present day medical science. The average person is sceptical and puzzled by a manifestation of life-after-death for which he is totally unprepared by orthodox religion or orthodox science! It can only be understood by a borderland researcher who is also a student of metaphysics.

The radical idea of treating human ailments with colored light isn't quite as far fetched as is psychic surgery, but we believe Drs. Pancoast and White were developing new techniques which will find wide application only in the dawning Aquarian Age. Color is really one of the functions of Space and we are just entering the Space Age!

As our consciousness, our awareness of the universe around us, is expanded by the rocket thrust outward from the surface of the planet -- so will we become aware of hitherto unsuspected vibrations, invisible Light, around us and coming to us from outer space. These vibrations are color. Let us start off by using the colors we see and know. Awareness of the other, invisible ones will come as our sensitivity to them increases. Few people can afford to make the pilgrimage to England, to Brazil or to the Philippines for psychic surgery; but anyone can put together simple color equipment in his home and conduct experiments on himself and his friends. This is the American way. It is also open to borderland researchers in other lands where electricity's contribution to civilization is available. Here's a fairly typical letter to our Borderland Sciences Research Associates Foundation, Inc., from an English Associate, the president of a Flying Saucer club.

"Enclosed is a dollar for a copy of your brochure, 'Flying Saucers Uncensored'. Your Journal of Borderland Research retains its high standard. We thoroughly appreciate it and all my members, whether inclined to the Borderland or not, always read it with enthusiasm. We wish you well in all your efforts to promote Truth -- never an easy task even at the best of times!! Incidentally, in the current Journal, appears an interesting letter from Dr. Hanoka. Would it be possible to obtain full details, sketches, etc., of the Color Machine to which he refers? I am very interested in color as a healing medium and long wondered how it could best be applied. I vaguely recall, in a book by the great Dr. Sir Alexander Cannon (now dead) a reference to a similar machine. I should like to follow this up. All good wishes and many blessings to you and all Associates." J. Leslie Otley, 41 Deanham Gardens, Newcastle-Upon-Tyne 5, England.

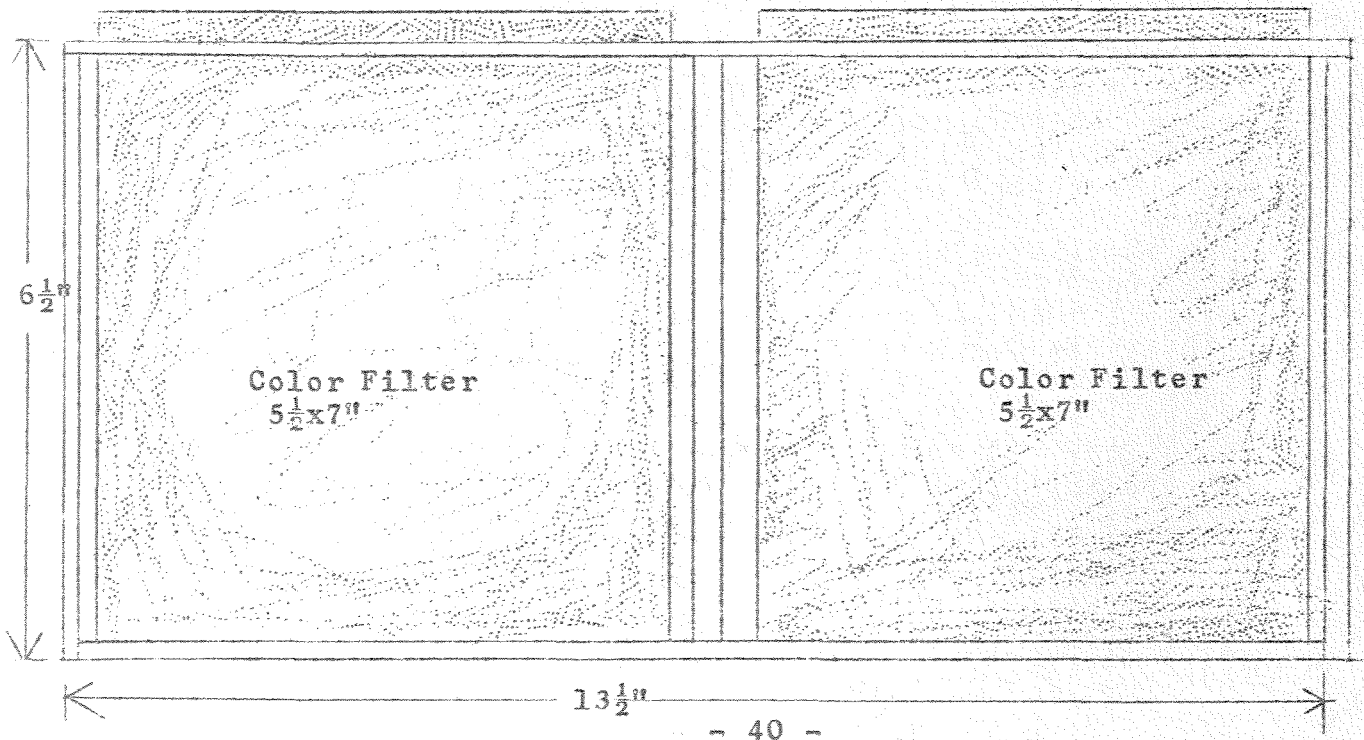
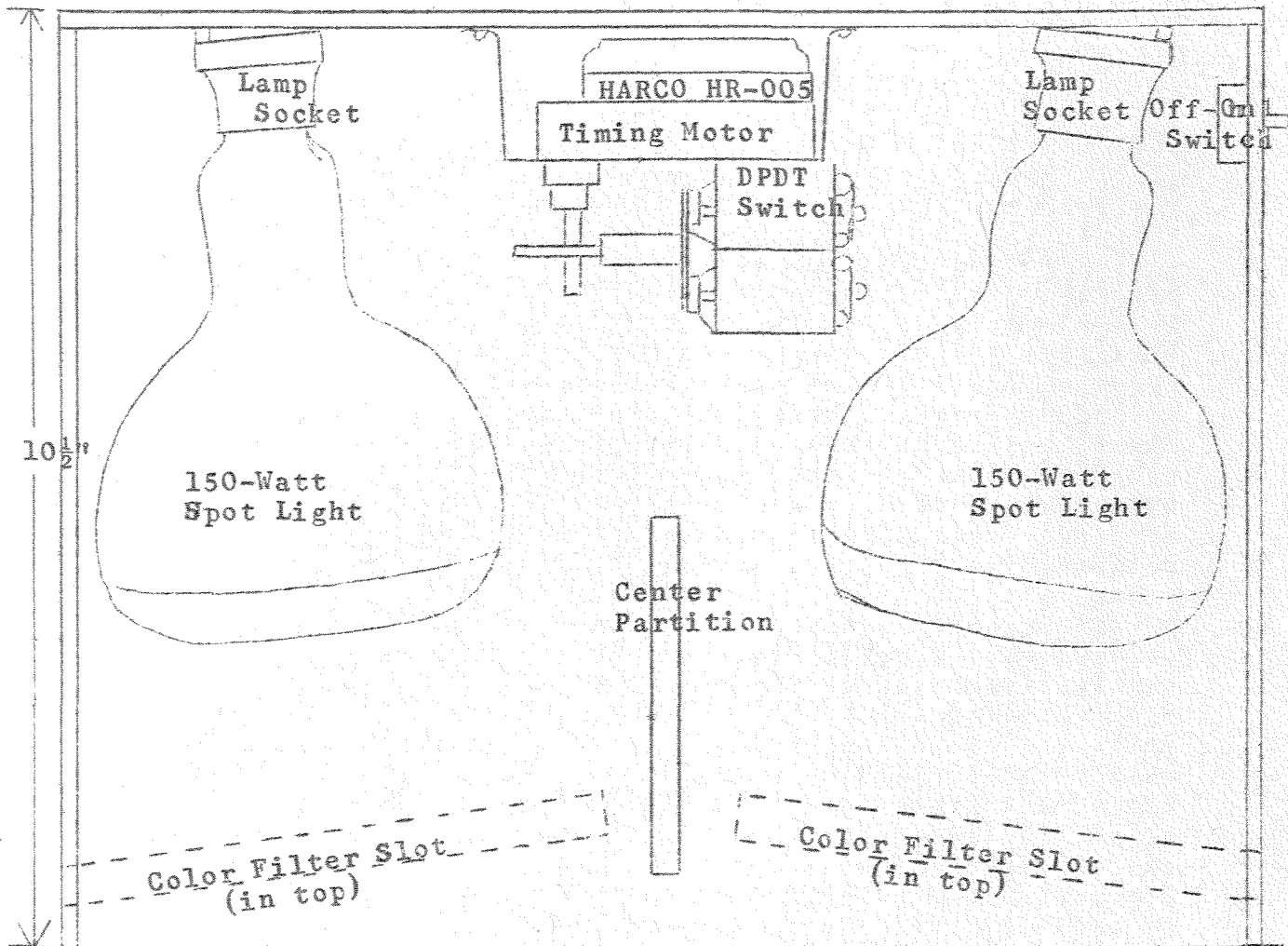
I believe the color therapy equipment referred to by Mr. Otley and Dr. Hanoka was developed by a Hindu with an engineering background, Din Shaw, and manufactured in New Jersey. I understand it is a huge spotlight with a 1000 or 1500 watt bulb in it and a set of interchangeable color discs. Because of Din Shaw's technical background he probably has an elaborate chart of specific color frequencies for specific ailments.

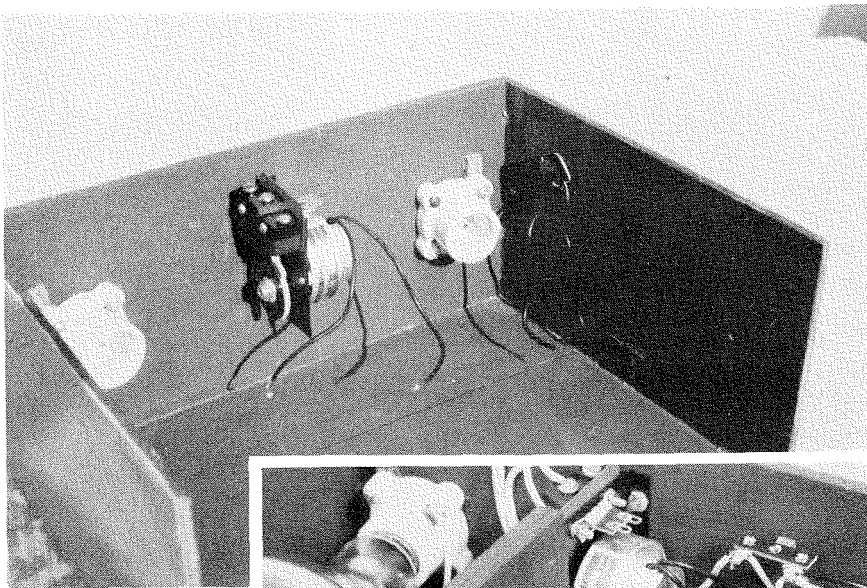
For the professional person who wants to impress others, Dr. Pancoast's absurdly simple "Blue and Red Light" treatment is too easy and uncomplicated. And if Din Shaw's powerful spotlight doesn't pulse in a rhythmic off-and-on fashion, he has missed one of the basic principles of all life, rhythm! In his experiments with weak electric current as a therapeutic agent, in San Francisco in the 1920s, Dr. Abrams found that steadily flowing direct current did little to effect living tissue, one way or the other; but when he added a rhythmic make-and-break to the current, he immediately began to get results.

So I advised Otley to set up some color experiments with colored spot lights. Here in America both General Electric and Westinghouse now put out red, blue and green spot and flood lights, for indoors or outdoors, of 150 watts or 75 watts. These can be made to flash or pulse intermittently with these 49¢ flashers available everywhere at Christmas-time. The lights could be set at the edge of a table or other stand so a person could sit within a foot or 18 inches of the light. The closer the light the stronger the reaction. If colored spot lights are not available, color filters can be made with colored cellophane or theatrical gelatins. The latter can be bought at an advertising display store.

DUO-RHYTHMIC COLOR

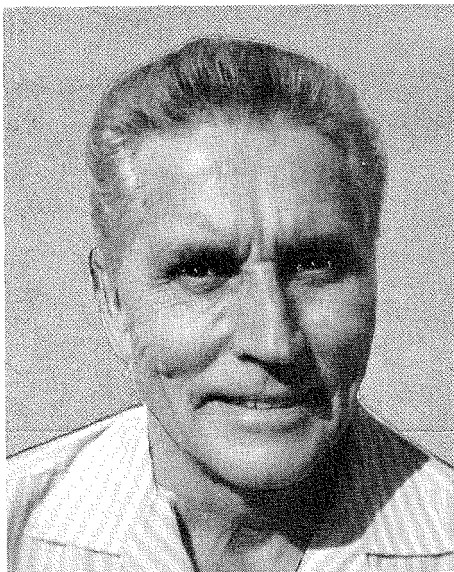
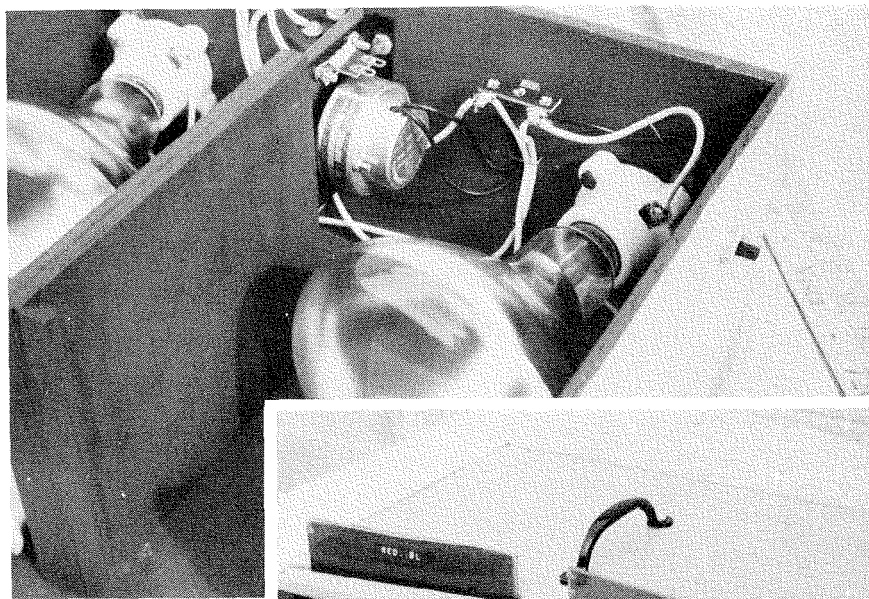
For our own test program here at BSRA Foundation Hdq., we have built a more sophisticated model and can make a few for Associates, if needed. The heart of the device is the electric timing motor. This turns the spotlights off at six-second intervals, slightly longer than the normal breathing rate established by Dr. White. The HARCO timer, manufactured by Herbach & Rademan, Inc., 1204 Arch St., Philadelphia, Pennsylvania 19107 does the job very well. It's a combination of electric timing motor doing five cycles per minute, activating a DPDT switch. This switch has three contacts and is always on. It merely throws back and forth between the two, 150-watt clear spotlights, turning one off while the other is on for six seconds; so a separate switch is needed to turn the whole thing off and on. The HARCO timer sells for about \$15 post-paid. The timer and spots are housed in a little black box about 6x14 inches with one side open for the light. A slotted top allows us to drop color filters in front of the spotlights. The filters are paired according to the system devel-



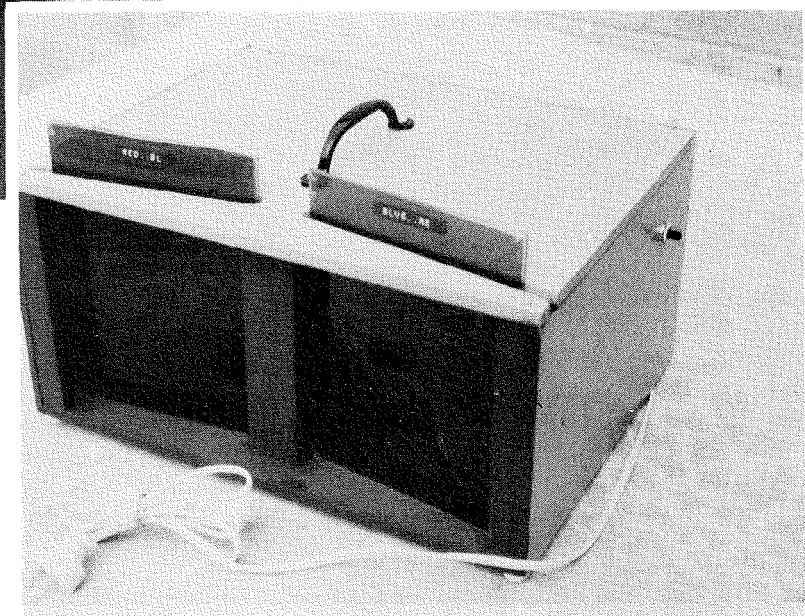


AT LEFT the Duo-Rhythm Projector box with porcelain sockets, timing motor and switch, and stop-start switch installed. Each socket has a $\frac{1}{4}$ inch block behind outside edge to tilt socket slightly inward.

AT RIGHT is Duo-Rhythm box with motor-switch and sockets wired up, and 150-watt spot-lights installed. Also central partition is in.

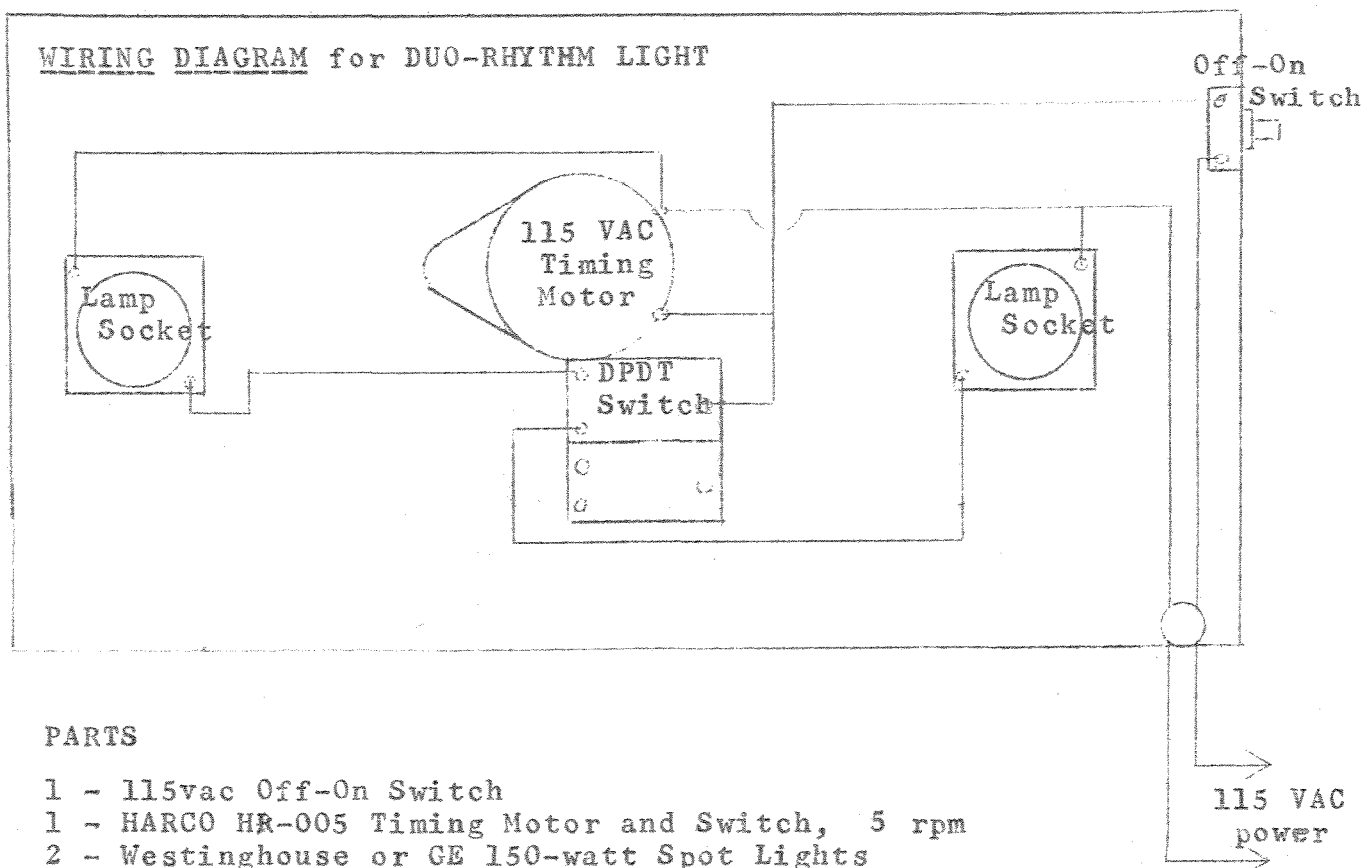


Riley Hansard Crabb



ABOVE, Duo-Rhythm Projector completely assembled and ready for use, with complimentary Red and Blue color filters in place. This is not as sophisticated as Dr. White's professional models but it does put the borderland researcher within reach of pulsed color for experimenting with living subjects.

WIRING DIAGRAM for DUO-RHYTHM LIGHT



PARTS

- 1 - 115vac Off-On Switch
- 1 - HARCO HR-005 Timing Motor and Switch, 5 rpm
- 2 - Westinghouse or GE 150-watt Spot Lights
- 2 - Porcelain or Plastic Lamp Sockets
- 6 - Pieces of $5\frac{1}{2} \times 7$ in. Glass or Plexiglas

$\frac{3}{8}$ in. Plywood for $13\frac{1}{2} \times 10\frac{1}{2} \times 6\frac{1}{2}$ in. box. Top, bottom, two sides and back. Back can be thicker to take screws holding down motor and lamp sockets.

Nails for box and screws for motor, sockets and removable top.

Wire and solder for electrical connections, ext. cord and plug.

Paint, flat black for inside and out.

The HARCO Timing Motor came with two DPDT switches. Only one is necessary to handle the two lights. The other is a spare which may come in handy if you wear out the first one with a heavy research program. A drop of light oil on the switch hinge and plunger will keep them from binding. The cam should be oiled some too.

The Spot Lights are set so they focus on a point about 20 inches or so from the box, a convenient distance from the subject. A $\frac{1}{4}$ inch block under one side of the socket gives about the right offset. For most efficient light transmission the color filters should be at right-angles to the spotlights. This is why the filter slots in the top are cut at an angle. The glass or plexi-

glas rectangles should be cut 7 in. or longer, to stick up high enough above the top of the box so they can be easily lifted out for changing. The paired colors developed by Dr. White are listed on page 34 of the text: Red and Blue, Green and Magenta, Violet and Orange. Cut them the same size as your glass holders and tape them down with transparent tape along the edges.

There should be no heating problem because of the rhythmic off-and-on sequence of the lights when Duo-Rhythm is in use.

MEDITATION

The student of metaphysics may find Duo-Rhythm a mechanical aid to meditation. We have found that the steadily flashing complementary colors, directed at the head and chest area, bring one rather quickly to a relaxed, balanced condition where it is easy to slip through the Veil that separates the two worlds. Whether or not one can bring back conscious memories of the "other side" is a matter of training and experience.

Reaction to the paired colors will vary from person to person. Some will prefer the Red and Blue combination, others may prefer the higher vibrations of Violet and Orange. We suspect that the Sun sign in one's natal horoscope may help to account for this preference -- as well as their mental and emotional state at the time of the experiment. This is an interesting Aquarian Age field for testing and study.

"Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." Here is a hint from the all-knowing writer of the Letter to the Ephesians, a Kabbalist, no doubt. From his knowledge of the Tree of Life this teacher knows that the Rose and Gold Ray from Tiphareth, the Heart or Christ center, is ever shining down on the personality, the "sleeper" entombed in the flesh.

The awakened man or woman welcomes this Light and, fully expressed in his daily life it keeps him balanced, healthy. The sleeper looks outside himself for physical aids -- drugs, doctors, electrical gadgets, diets -- or rhythmic color. All these can and do help to relieve symptoms, but the only cure is within man. "As a man thinketh in his heart, so is he," said Jesus.

But if you find it difficult or impossible to change your heart, or your thoughts, by all means seek physical help. If you want to experiment with rhythmic, complementary color as an aid to changing your mind and heart, we'll be glad to help with encouragement and advice, and publish the results in our Journal, favorable or otherwise. If you can't build a duo-color projector yourself we'll get one built for you for \$47.50, post and tax paid.

* * *

ANXIOUS ASKERS ANSWERED

Can you tell us more about the Spirit Body that Dr. Lang operates on? I thought the Spirit Body had no form.

The general principle given in the occult science I study is that we live in seven worlds or levels of consciousness simultaneously; but most of us are only aware of the physical level; however, we do have "bodies" made of the matter of these other worlds. We generally think of the Lower Self or personality as made up of mind, emotions and physical body, and that the mind and the emotions have bodies also, made up of the matter of those invisible worlds. But the physical world is subdivided into seven levels: solids, liquids, gases and four levels of etheric matter -- still physical but largely unknown to orthodox science.

The physical body of which we are all conscious because we can see and feel it, is made up of solids -- the bones, muscle and tissue; the body liquids including the blood; and gases. Occult science teaches us that we also have an etheric double which is the real pattern of the physical -- the etheric is sort of an egg-crate or wire mesh into which the physical molecules are pressed and held. As long as the etheric double is undamaged, intact, new physical matter can be put into it to accomplish a healing or change.

I believe that it is this etheric double which Dr. Lang draws slightly away from the physical for his spirit operations. This is the real, higher physical body, or which the outer physical is only a poor shadow -- yet it is all we are aware of except under special circumstances. Lang operates on and changes the etheric duplicates of our physical organs and the physical eventually must reflect this correction. I don't believe he is operating on what we call the emotional and mental bodies. Beams of Light should suffice for this, directed of course by an experienced operator.

Have you had experience in your spirit body?

If you mean conscious experience? No, none at least which I could distinguish from dreams; though I am working toward this in my studies. I can give you a couple of examples from current literature. The first is from Dr. Andrija Puharich's book, "Beyond Telepathy", published in 1962 by Doubleday & Co., Garden City, NY at \$4.50. In Chapter Six on "The Dynamics of the Mobile Center of Consciousness", Dr. Puharich relates the personal experiences of a friend of his "a highly successful radio writer and producer in New York city", a successful business man of 44 year's age.

KETONE CEMENT, THE PSYCHEDELIC DRUG

Dr. Puharich's friend found quite by accident that he was especially sensitive to the ethyl ether gas from liquid plastic glue and decided to experiment with it as an active agent in freeing consciousness from the body. He was successful and soon got to where he didn't need the physical agent; he could duplicate the consciousness-freeing process by thinking about it and by rhythmic breathing. But in one of his earlier experiments he was restless and unable to sleep one night, he picked up the can of glue and took a couple of deep whiffs.

Heavy vibrations swept through his body from head to feet. After he got used to these he decided to try to lift himself out of his body by force of will. To his surprise "I floated upward to about four feet over the bed. Rolling in the air, I looked back down at the bed and there was my body, still in bed!

"My wife was sleeping alongside my body, and I could clearly see her. (Was he seeing her physical body or her etheric double, what Dr. Lang calls the spirit body, I'm inclined to think the latter. RHC.) I floated over her, by willing it, and then moved down and patted her on the cheek. She didn't respond and I floated back over my own body."

He was concerned about getting back into his own body, turned over and willed himself back into it by blending with it. Later he went through this experience again and became aware of this very subtle but very importance between the 3-D physical and the 4-D etheric. After feeling the vibrational change while lying in bed, "Using my sense of 'power' I pushed on the floor, and suddenly my hand slipped right through it to the sub-floor. I felt around on the sub-floor and there was a nail, a chip of wood, and some sawdust. I pushed deeper, and my hand went through the sub-floor and went into a small stream of running water. I moved my hand around in the water for some time, and didn't go deeper simply because my arm was extended as far as I could make it go. I then carefully withdrew my hand, looked at it, but it was dry."

"ASTRAL PROJECTION"

This is from Oliver Fox's book of that name, "A Record of Out-of the Body Experiences", recorded by him when he lived in England in the early 1900s. On the night of Feb. 16, 1916 he decided to try for full conscious projection.

"I lay on my right side, keeping as still as possible and taking deep rhythmic breaths. . . In this I was quite successful. After the breathing had continued for some time, I noted a curious sensation in my physical eyes, as though they were rolled upwards and squinting slightly. . . Soon I began to feel a numbness stealing over my body, extending from the

feet upwards and gradually stiffening into a painful rigidity . . . I was still in darkness, my physical eyes being tightly closed and rolled upwards; but now I had the sensation of possessing another pair, and these non-physical or astral eyes I opened. It will thus be seen that I actually passed from waking life into the proper trance condition without any break in my consciousness. . . the room seemed just as usual except for the fact that it was dimly and evenly illuminated by no visible source of light. I then sat up in my astral body, thus raising myself out of my recumbent physical, swung my legs over the side of the bed and finally stood up, having effected complete separation.

DUAL CONSCIOUSNESS

"Dual consciousness was then most pronounced, I could distinctly feel myself lying on the bed and standing on the floor at the same time. However, I could not see my body on the bed, perhaps it was because its astral counterpart had been withdrawn with me -- but this is only a theory. . . Passing through both room door and front door, I stood outside the house. . . I had now lost the sensation of dual consciousness. All of me seemed outside the house. My reason told me that my physical body was lying on the bed beside my wife, but I no longer felt it there. . . "

Was Mr. Fox in his astral body or his etheric double?

I dont know. Each experimenter has his own terminology. As a borderland investigator your problem is to establish a common frame of reference so you can be sure these people are talking about the same things. There is no hint in Dr. Lang's comments that he is aware of any other bodies than the physical and the spirit body. He was no student of metaphysics while in the flesh and we are told that a person doesn't suddenly acquire vast knowledge just because he is suddenly free of the body! "Astral Projection", by the way, is now published at \$5.00 a copy by University Books, Inc., New Hyde Park, NY.

Mr. Crabb, would George Chapman's mediumistic power be just as effective here in the United States?

I'm sure it would be under favorable conditions. A person takes his concepts with him wherever he goes. The healing power of the Christ is universally present, I believe. This is what really overshadows the Lang-Chapman healing ministry.

I saw the operations of the Espirista Psychic Surgeons at Professor Tolentino's in Manila. Those who were operated on felt nothing. Why was that?

I would say it is because the nerves between the physical and the etheric double are "shorted out" by mental power, so

there is no feeling in the vehicle where our consciousness is centered. People said they felt no numbness. There was just a total absence of feeling in that area being worked on!

This would rule out hypnosis, then, in Dr. Lang's work?

Yes, it certainly would. Certainly Hutton would have reported hypnotic suggestion if it had been directed at him, but there was none as you recall, not hypnosis as we know it. But recall Lang saying that he projected a tube of ectoplasm from Chapman's body to that of the patient. This is the basis of hypnotism as I understand it from my Theosophical reading, but no physical researcher would be aware of it unless he had clairvoyant sight and could see it, which Leadbeater claimed to do. I suppose it is over this tube of ectoplasm or etheric matter that the numbing suggestions flow.

Do you believe the AMA would allow Dr. Lang to come to the United States?

You mean George Chapman, the medium. If there was a great fanfare of publicity beforehand -- as there has been in the case of Tony Agpaoa of the Philippines -- there probably would be some attempt to prevent his coming, or to discredit him with some kind of character assassination if he did come. There is danger in it and George Chapman's guides and teachers would be very careful indeed in planning such a trip.

Has George Chapman been arrested in England?

Not to my knowledge. But then Dr. Lang doesn't open bodies in the bloody and spectacular fashion of Tony Agpaoa?

Why not?

It is my belief that the average educated Englishman -- or American -- doesn't need it. Dr. Lang is aware of this. He is a cultured, educated man; he knows his people. Tony Agpaoa knows his people, too. He has decided that to shock the average Filipino into awareness that something is being done to him, the body must be literally opened in some cases, and blood must be splashed about on the others. Then they have physical evidence of a spiritual accomplishment, real blood on their clothes. Remember this principle of successful spiritual healing, the sub-conscious must be impressed that something is being done.

But don't the people who go to these healers believe they are going to be helped?

Bernard Hutton, the author of "Healing Hands", didn't believe it, and he was helped anyway. This is true of many who reluctantly go, urged by friends or relatives. Perhaps their faith was transferred to the patient's sub-conscious.

So he was pushed into a positive, receptive state of mind in spite of himself. Karmically he was ready.

THE POWER OF PRAYER

One of my closest friends lost the use of her leg through an accident. I believe she can regain the use of it but she doesn't. Can I transfer my faith to her?

You mean you want to impose your will upon her? This borders on black magic. No, but in loving prayer you can "see" her walking freely again on that injured leg and if she is open to suggestion -- if she wants to get well -- she may accept the suggestion and recover. But that is her choice, not yours. "Thy will be done," should be the prayer of the Spiritual Healer as he looks upward to an All-powerful, All-knowing, All-present Creator for help.

Dr. Lang, through George Chapman, wasn't imposing his will on his patients if they came to him for help?

No, and not everyone who came to Chapman for help was cured! George said this very frankly to Hutton. "As a man thinketh in his heart, so is he," said Jesus. Those were the ones who really didn't want to get well, or were so set in their ways that they couldn't change their hearts. By their own creative power they re-created the original sick condition.

Doesn't everyone want to get well?

No, of course not! Deep seated feelings of guilt in the mind and emotions -- the sub-conscious as the psychologists call it -- have not been removed. These complexes may go back to previous lives here on earth and elsewhere. Another major cause of disease is some disagreeable social relationship we have to put up with -- wife, husband, mother-in-law, a wayward son or daughter. These social situations cause daily tensions that eventually cause organic breakdown. The obvious solution is to get that irritating person out of your life but this isn't easy to do; so here is a sickness for which there is no cure; so there is a huge market for pain-killers to relieve the suffering engendered by our loved ones.

You don't believe in healing prayer, then, Mr. Crabb?

Oh, but I do! I just know from sad experience that not everyone is going to be healed -- even those who want it! I'll gladly give help but the results are not predictable. No intelligent doctor and no intelligent, sincerely dedicated Spiritual Healer is going to claim positive results in every case, because both know that the cure is in the heart of the patient. This is the Christ center in all the bodies. This is the center from which the balancing energies fan outwards

through the system, nourishing every part with Life, unless there is a block, a guilt-complex shutting off the flow to some particular organ. When an area of the body or an organ lacks the nourishment of the healing Christ, then disease can attack.

A HEALING RITUAL OF TIPHARETH

Where do you do your healing work?

At home at night. I've had to because people are asking for it ever since we published our experiences and studies with Bible-Kahuna healers in Hawaii back in the 1950s.

Do you and Mrs. Crabb do laying on of hands?

No, we don't encourage visitors to our home because it interferes with our administrative work for BSRA Foundation. Right now we are experimenting with a healing ritual based on the same Kabalistic principles of balance expounded by Dr. S. Pancoast in his book, "Blue and Red Light". However, his main source of information was the German branch of the Western Mystery Tradition, ours is the English. There are some minor differences. Jesus was a deep student of the Kabala and an initiate in the Western Tradition. Mrs. Crabb and I believe the Healing Ritual of Tiphareth we've set for borderland research is based on healing principles studied, practiced and taught by Jesus and the Essenes at the Kirbet Qumran monastery by the Dead Sea two thousand years ago.

One thing we learned from our studies of the Pagan magic of the Hawaiian Kahuna Lapa-au (herb doctor), the healing prayer is more effective if we have a physical object of the subject for psychic contact. The Kahuna calls this the "bait"; for there is an invisible, etheric or "aka thread" connection along which the healing suggestions can flow. We need a handwritten letter or signature, or a photograph of the person. If a healing prayer is to be most effective, a person must want it. The door to his heart should be open, reaching out for a change! Otherwise you are just wasting time and energy that could be more effectively applied elsewhere.

A couple of months ago we received a call from an Associate in the east. His mother was dying of cancer and he was trying to save her with one or two borderland gadgets. Medicine and surgery had been of no avail. So first of all I asked him if his mother wanted to get well.

"No, she wants to die!" he said.

I advised him not to interfere with her freedom of choice; for the decision to remain in the body, or to desert it, is the choice of the soul or Higher Self, not the personality. "Just make her as comfortable as you can until the end," I said.

"But I don't want her to die!" He wailed over the phone.

I don't know what happened there as I haven't heard from him since. He didn't ask for absent treatment for his mother.

Would you have given spiritual treatment if he had asked?

Oh yes.

But wouldn't that have been a waste of energy, according to your theory?

In the case where the soul is winding up its present earthly existence and the terminal date is set, I believe that the energy directed toward such a person in healing prayers is used to release the earthly bonds more quickly, with minimum of pain and distress and a maximum of peace and contentment. Again, "Not my will, but Thine, be done."

Does Dr. Lang give absent treatment through George Chapman, and should one give a donation?

I believe absent treatment by Dr. Lang was mentioned but the address of the Aylesbury clinic was not given -- they probably already have as much work as they can handle. Of course a donation should be sent along with the request.

But the Espiritista group of Brother Terte in Manila does not ask for donations. In fact, they don't want them!

I know, but they are Spiritualists, not Kabalists. They are not trained in the understanding of the principle of balance! And the rhythmic alternations of all life. If you expect help, physical or spiritual, and make no attempt to balance that expenditure in your behalf with a compensating effort of your own, you have contracted a debt, an obligation, which will have to be repayed some time, some where. The Hawaiian Kahunas understood this Kabalistic principle, this universal principle, very well, and donations were always offered and readily accepted -- otherwise, no pay, no work!

George Chapman's Aylesbury clinic must be supported by donations to meet its worldly expenses. The healing and counseling we do from BSRA Foundation headquarters is freely given. We are dedicated to service. How much or how little an individual gives is up to him. That's his responsibility, not ours. The Guiding Forces behind our organization must see to it that we have the wherewithal to continue the work, if They want that work to continue! Another important thing to remember is that the average American doesn't really appreciate anything unless he pays for it! The more he pays, the more value he sets on that which he receives. I believe there is a natural law at work here, the Law of Karma or balance, action and re-action.

THOUGHT TRANSFERENCE BY DR. WHITE

Did either of the other doctors you mentioned, Dr. Pancoast or Dr. White, believe in absent treatment?

I don't recall any mention of it in Pancoast's book, but Dr. White refers to it briefly in his "My Biography". Apparently he believed in it and did a lot of it. On page 372 he mentions a patient from distant lands, with whom he had been corresponding and "treating by thought waves" for years. Her persistent trouble was a tumor which refused to give way to any and all treatment, including Dr. White's telepathy. Remember, some patients simply cannot or will not be healed!

The tumor finally became so malignant that surgery was the only solution and Dr. White recommended it to her. Her faith in him was such that she would do nothing else than come to America, to Los Angeles, and have the operation performed in his presence; for he would not do surgery. So Dr. White recommended a hospital and a surgeon; the patient arrived and the operation was set up. Her heart was weak and great care was taken in administering the anesthetic. The doctors' fears for the worst were realized when the woman's complexion turned a deep blue-black.

"I took deep, slow breaths, and concentrated on her until my 'soul seemed to merge with her soul'," wrote Dr. White. The doctors suddenly saw a change coming over the woman, and slowly, and in rhythm synchronous with mine, this unconscious woman was breathing. The surgeon whispered, 'A miracle!' The operation took over an hour. This patient made a good recovery."

White says that the doctors present noted afterward that the patient's breathing was in rhythm with his, standing beside the operating table, but "I have never explained the circumstances to the patient or to those present, and never expect to. And, remember, dear reader, proximity had nothing to do with this 'thought transference', as it could have been just as well done with the patient in Africa! The Guiding Power of the Universe is omnipresent -- is everywhere -- and will help those who have faith. FAITH we must have.

"If all our thoughts were turned to words
Proclaimed aloud that all might hear,
Methinks we'd seek secluded paths when
on our journeys far and near.
For thoughts are seeds that germinate
the noble or ignoble deeds.
Watch then, the garden of the soul that
none take root but purest seeds."

* * *

(For a list of BSRA Foundation publications, send 25¢ in coin or stamps to Hdq, PO Box 548, Vista, Calif. 92083.)

A SPIRIT DOCTOR VISITS HER

"Mr. Crabb, seven years ago I had so much trouble with my hip I couldn't walk for months, and finally went to the hospital for an operation. It did correct the trouble so I could come home without having to be carried into the house. I got into bed, very laboriously, very painfully, after the hip was operated on. It was successful but I was dying with pain. I was glad to be able to navigate, to be able to settle down in bed. I said, 'Thank God, that's over!' I was hoping to be able to fall asleep soon."

"Were you alone?"

"Yes, I was alone in the house, strictly alone and I had closed the bedroom door. As I lay there in the dark, I heard the bedroom door open. Then I heard three or four footsteps, very solid but very soft, coming to me. Then I felt a very warm hand laid on me for -- oh, five, maybe ten seconds. The hand was removed. I heard the footsteps walking away from the bed. The bedroom door opened and closed. I fell asleep almost immediately. When I woke up in the morning I felt good. There was no pain and I have been in good health from that day to this, seven years ago. I had forgotten about that visitation. What was that, Mr. Crabb?"

"A spirit doctor came and healed you, I believe. That's why we gave this talk. It is time people began to understand and recognize the help that is being given by dedicated people from beyond the Veil."

"I recognized that," the lady replied, "from some of the things you said. But why should a spirit doctor visit me?"

"Well, I suppose you had suffered enough, karmically, and you were ready to receive such help. Perhaps you had earned the right to receive it by convincing yourself that you had suffered enough, enough to satisfy some inner feeling of guilt, of wrongdoing which had to be paid off through suffering."

"I don't think I had done any wrong!"

"Perhaps not, consciously, but you don't know how many guilt complexes of one kind or another are buried out of sight and out of mind in your subconscious -- until you do some careful exploring for yourself or with the help of a psychiatrist. These are the things -- the horrid things of the emotional darkness -- that block the balancing flow of the healing Christ Light to the body and its organs. An unhealthy, unbalanced physical body is only an outward reflection of an unhealthy, unbalanced spiritual condition; and here I use the word spiritual as an all-inclusive term -- for both sub-conscious and super-conscious."

KNOW THE WORKINGS OF THE UNSEEN WORLDS

By the Yada di Shi'ite

From BSRA 10-K, Part IV of the 1950 Series of Seance Lectures thru Mark Probert.

People approaching the idea of Psychic Surgery and Spiritual Healing for the first time may wonder why we present this kind of material with such self-assurance? We have familiarized ourselves with the basic principles involved in over 30 years of study. The evidence is voluminous and we have observed the trance-mediumship of Mark Probert of San Diego at first hand. He and his controls do not do psychic surgery or other similar phenomena; their chosen field is discussion of philosophical and social problems. The following transcript, of a June 8, 1950 session, on health, is typical.

"Is there a large gathering on your side, Yada?" asked a guest, after he had taken control of Mark's body.

"Yes," replied the Yada, in his typical Oriental accent. "Each of you have brought your own friends, those on your vibration. I will do a mantram." (This he does in the ancient Yu language.) How do you do. I bring to you the blessings of KA, your God and my God, also the good will of the Inner Circle. We call upon Ka to bless Ta -- man -- you. We call upon Ka to bless Kasa Ya -- the house spirit or spirit of the temple. I call to Ka to protect the E-Na-Da of the boy (Mark) -- the desire body. I also call to Ka to build a wall, not only around him -- of protection -- but around each of you.

"For everywhere that you go, for everyone that you come in contact with, there are endless kinds of vibratory action unseen to the physical eyes; and some can be very detrimental to you. If you walk through your market places, and come in contact with the many people, you may feel when you return that you are weary from your exertion; that you have this weariness through your struggle to get through the crowds. This is not true. Your weariness is brought about by the unseen activity that is going on around you all of the time, but more rampantly and more dangerously so when you are mixing with one another in what is called crowds.

"Some of these forces sap your energies. They are like vampires. These are the true vampires. The ordinary individual has been led to believe that a vampire is one who has been evil and has died and has come back to draw the blood from certain people's physical bodies -- that this person's physical body gets out of the grave and does these things. It is

called a werewolf, too. Now a werewolf, the vampires, under certain conditions, certain things can be brought about that I prefer not speaking of right now; but with the use of magical rites many very unpleasant things can be made to happen.

AWAKEN YOUR HIGH SELF

"But man does not need, by the power of his evil, to make things happen that are evil; they will happen to him if he does not have protection. So it is good, and it is valuable, and it is intelligent, when you know the workings of the unseen worlds, that you, before you leave your homes, say a little mantram, a little prayer, to your God. We do not care who your God is; say your prayer to Him, in any way, and ask for protection.

"This stimulates the awareness sense of the High Self, and in so becoming aware of the needs of the low self it will build a wall around the physical body. This, my friends, is good psychology, if nothing else. Only because man has not been taught to realize that there is much more going on than meets the physical eye, has he been caused to suffer."

"What about the Law of Attraction? Do we not attract only only those of like vibration?" asked Harriet Foster.

"We do indeed, and more. Each individual has within him certain peculiar and particular weaknesses of his own, and those in the unseen world observe these particular characteristics or inner workings of the mind, of the low self, and they will flock to that individual just exactly as when a shark in the water is bleeding; this blood attracts more sharks. Now, some of you want to debate with me, please?"

"Is it certain vibrations that are around us that cause certain things to happen, like accidents?" asked a guest.

"Yes, indeed," replied the Yada, "and your psychologists today are coming to realize that a man is responsible for even his accidents. He brings them about by certain states of awareness, by certain ways of thinking. One of these ways is called inner worrying -- that is, putting their thoughts within to worry, and not doing themselves good. So they become as though in a hypnotic state; they lose, to a degree, even though a small degree, a broad sense of the outer activity that is going on; and then they walk into the many chariots that are in your streets; and they do many peculiar things that bring about their physical suffering. Then they say, 'Why did this happen to me? I did not do anything. I have been a good person. What is the matter with God that He is not awake to my goodness?' Then this person will say, 'I am sorry God; I didn't mean that. It was the devil that did it.' Never once does this kind of person stop and think, 'It was my fault.. I was not awake. I was slightly on the zombie side.'

"All mankind suffers from this at one time or another. So

we are not to condemn anyone as being outstanding and beautiful in that field. You can be beautifully evil, as well as beautifully good, you know. Beauty lies in the same direction as you are looking for it.

CANCER, THE PSYCHIC DISEASE

"I was reading through the Boy's eyes that now you are able to photograph heat radiations from the body. A great advancement. And still with that and atomic energy and the many other useful things, man is suffering great agony with cancer; not only cancer of the physical body, but cancer of the psychic body; for that is where cancer and all disease originates. When a disease becomes organic it is much more difficult to stop its further progress than it would have been had you caught it while it was still in the psychic. But you will say -- I hear somebody -- how can we find it when it is in the psychic? If I were smart I could tell you.

"But let me say, you can find it! What puts it there? Fear, fear! Fear is the greatest curse of man. Anxiety, uncertainty, they breed heart trouble. Fear breeds lung trouble; it breeds paralysis; it breeds arthritis, neuritis. It breeds bad teeth. It breeds -- ha -- it breeds! That is the beginning, the entrance, the open doorway -- the E-Na-Da, the desire body, is the open doorway through which it comes."

"Often we are not conscious of having such fears, and still we get these afflictions. Is the fear operating on other levels?" inquired Meade Layne.

"The fear certainly is operating on other levels, because the physical body is a foreign thing to the self; so on entering into the world, the self -- not the High Self, no, but what is better termed the low self -- immediately begins that kind of action called fear. It is like one working blindly. The low self sees only through the physical activity.

"Now, we have been asked, 'What about the little baby?' Some of you know our answer to that. The little baby is only a little baby in body. The form is a baby, meaning new. The life force that occupies that baby body, or new body, is ageless, and it brings with it its endless fears, anxieties, and also its endless knowledge and understanding of life. Have you ever experimented with the effect of the mind upon the body by saying to an individual, 'You are looking pretty sick', and tell other individuals to tell him the same thing? By the end of the day, if he is not ill, it is amazing. This is the power of suggestion that you have over one another; and the reason you have it over one another is because you have it over yourself, or the physical self; and these -- all these other-selves that you see around you, are your own expressions of yourself." Have you ever heard the term 'h-Che-Ita'? It means 'in your high state of consciousness', or the High Self."

"How can we bring ourselves to that higher form of conscious-

ness, How can we develop it?" asked a guest.

ATTAINING THE INNER WORLD

"I want to say this, lady. That many things enter into making an understandable reply to that question, some of which are: What do you think? How do you think? What do you know of your past life or lives? What have you brought over with you consciously or -- to use your term -- subconsciously? On all these things rests the question of whether or not you can successfully attain that inner world, that inner state called the High State of Bliss, or the Awakening to your own Reality. You see, I cannot say 'do this' or 'do that', because while we may be able to give you the best of technique, it may not work for you, or for you, or for you. All we can say is that by certain methods which we have found of worth, you can open the psychic eye.

"Some of these ideas are first learning the art of breathing (which, by the way, this Boy does not do. We cannot help that. That which he does not comprehend he becomes bored with. This is what you will do with it after I tell you.). Then you must learn the correct posture, how to sit (and it is not as I now have the Boy's body). Sitting in certain positions leaves free the Kunda-
lini forces to flow up the spine or the brain channel. The breath-
ing awakens and starts into high action the chakras of the body. The use of certain mantrams, the making of certain passes, with them you are mentally calling upon wonderful forces, wonderful intelli-
gent beings, who will help you."

"For the average person of our Western world, what type of breathing should be first used?" inquired Meade Layne.

"I would suggest that you try to find something written by one of your more awakened scientific men or women that will speak about the many forms of activity of physical matter," replied the Yada.

"There is a very large literature, but little agreement."

"The agreement or disagreement comes about through the fact that those who are not capable of using it find that it is no good," replied the Yada. "If you set before a certain individual a certain way of making mathematical calculations, and that way is foreign to him, he will say it is no good. It cannot work. It is foolish. Give me 1 and 1."

"Is the 4 and 4 rhythm dangerous in any way for a beginner in rhythmic breathing?"

"Yes, sir, it is. It is very likely to create illusions of the worst kind."

"Is that Kumbaka -- is the Moon breath dangerous?"

"It is dangerous for those who do not know how to use it."

"For the beginner?"

"Yes. These things are not for the beginner; and that is one of the reasons why, when we are speaking to an open class we are careful of what we say. We do not and will not knowingly allow the unready to walk into open traps."

FIRST OF ALL, PURIFICATION

"Isn't there any kind of simple breathing, then, that you would be willing to recommend to the beginner?" asked Meade.

"I would recommend first, the not smoking, the not drinking, the proper eating, the proper rest. First, the body should be free of irritations, because as long as the body keeps the self aware of its physical vehicle it cannot escape into more beautiful realms."

"What about diet?" asked a guest. "Should we eat only vegetables? Is it right that we should eat meat -- kill lesser forms of life for our diet?"

"Lady, for those who know that not; it shall not harm to the degree of what we call harm. It will naturally, to some extent -- the eating of meat puts into the individual the fear vibrations with which that animal died. Not only that, the stomach of a human being, with the kind of teeth he has today -- or perhaps has not -- it is not advisable; for the stomach extracts the juices from the meat; and there is nothing but fibre left. There is little good, then, to the physical body through eating meat. Have you ever observed a bit of carcass under a high-powered magnifying glass? Right after it was killed? Almost immediately decay sets in. A beautiful picture! Then do you not see why so many people have high blood pressure? It is not so much the meat, but the combination of all things that go with it, that acts upon the meat. The body is a chemical composition; so you put meat into it! And you have what you call 'cake'. . . ."

"And pie!" interrupted Irene Probert.

"What is pie?" asked the Yada. (And it was described to him.) "You are catering to the taste buds that operate chemically, and thus create a pleasant sensation; and therefore you are lulled into sleep over what is actually happening. But, I want to say that neither pie, nor cake, nor meat, nor anything else will do you any harm if you understand how to use the forces that you have within your power, to keep the physical body in good condition. Did not your Master, the Christ, say, 'Fear not what goes into the mouth, but what comes out of it?'"

"We have known of some Hindu teachers to come here to America," observed a guest, "who lost their incarnation (did) due to the fact that they had not built into their physiological organizations these lower tamasic groups of food. In order to retain their incarnations they would have had to build them in."



Mark Probert

At left is Mark Probert as he was pictured in Mystic Magazine, in trance and under control, February 1955. He was born in Bayonne, New Jersey in 1907, died in San Diego, California, Feb. 22, 1969. He was a man of many talents. He served in the Merchant Marine during World War II. He was a dancer, singer and entertainer, also a portrait painter of considerable skill. This he liked best. Below is a photocopy of his portrait in oils of the Yada di Shi'ite, who posed for Mark's clairvoyant sight, for this likeness. Mark's mediumship manifested in different ways in earlier years but the systematic development of it by the Inner Circle began in earnest in 1945-1946, when a series of sittings was held in his San Diego home on 26th street.

The quality of the messages received through Mark was uniformly high, concerned for the most part with questions in science, philosophy, metaphysics and cultural subjects generally. The Controls themselves are fully integrated personalities, highly informed and anxious to serve and inspire their friends in the flesh in every way. Thousands of pages of Seance reports have been transcribed and are available in mimeo book form at reasonable cost from BSRF headquarters. Send 50¢ in coin or stamps for a 20-page list.

Leader of the Inner Circle with its 16 members is the adept pictured at right. At the present time he prefers to appear in a Chinese body to those who have the necessary sensitivity to perceive him as a form rather than as a center of consciousness "whose center is everywhere and circumference nowhere". Under the Yada's guidance these worldly wise, cosmopolitan members of the human race, through Mark, have willingly discussed the major problems which interest people, displaying a praiseworthy tolerance, sympathy and understanding which has won them a wide reading public here in the Western states. Associates are continually grateful for the wisdom made available by them.



The Yada di Shi'ite

"We can readily understand that," replied the Yada. "But those of the Western world do not understand such language as we are now talking. Therefore, any of these things that are spoken to the masses are, as my honorable friend and colleague Lao Tse has said, are shining the light of your wisdom in someone else's eyes. They are not accustomed to that kind of glare. It is blinding to them and they will turn and attack you.

"Listen, please. (The Yada demonstrates the labored breathing of his medium Mark Probert, a heavy smoker.) That is what I tell you when you put the poisons into the system; that is what the results are. We know this; but we use the Boy's body to speak through;; and we love him and respect him greatly, and are grateful to him for allowing us to do so. We also know that the Law of Life is to help if someone asks for help, and to help them to the degree that they will help themselves and no more. Therefore, we cannot do more for the Boy than we could do for you.

"Your God ever attend you. I go."

* * *

A color print of Mark's original painting of the Yada, for meditation, can be had from BSRF headquarters for 50¢. The 49-page brochure from which the above remarks of the Yada were taken, BSRF No. 10-K, is available for \$1.50, postpaid.

You can also obtain from us a series of lessons on occult science, based on the Western Mystery Tradition. We call these lessons "The Invisible Reality Behind Appearances". Part I contains three lessons in book form, based on the philosophy of the Kabala, with proven techniques in rhythmic breathing, concentration, relaxation and other disciplines designed for people of the West by people of Western temperament, for those trying to achieve spiritual development while living in the hard-driving, meat-eating Western world. 90 pages. \$2.50

Part II of the "Invisible Reality" series contains three more lessons, titled: "The Three Great Occult Traditions", -- showing how our Tradition came from Atlantis by way of Egypt -- "The Four Planes of the Universe" -- Physical, Emotional, Mental and Spiritual -- and "The Creation of the Universe". More Workshop material on Self-development is given with each lesson. This is designed to put a person in touch with his or her Higher Self and to prepare one for a life of Service with the All-Present Creator. Illustrated, 75-pages. \$2.50

For a copy of our 28-page, illustrated catalog of brochures, books, transcripts, lecture tapes and borderland gadgets, send \$1.00 in coins, stamps, check or money order to BSRF, PO Box 548, Vista, California 92083, USA.

"HEALING HANDS" PUBLISHED IN THE U.S. IN 1967

Our review of "Healing Hands" in our Journal brought this appreciative reply from journalist Hutton:

"I wish to thank you for having reviewed my book HEALING HANDS in your Journal of Borderland Research, Jan-Feb 1967 edition, Volume XXIII, No. 1. You might be interested to know, and so might be your readers that, in February 1967, my book HEALING HANDS has been published in the United States by the known publishing firm David McKay Company, Inc., 750 Third Avenue, New York, N.Y. 10017 at the price of \$3.95. . . The David McKay edition is identical with the Second Imprint in the British edition in which printing errors have been corrected. Indeed, McKay photographed the British edition and also used the same book jacket.

"It may be of interest to hear that I am seeing the spirit doctor, William Lang, F.R.C.S. every three months for check-ups and that at each visit to him he performs additional spirit operations on my eyes. There is a continuous improvement in my vision, and when I went to a distinguished Ophthalmic surgeon on William Lang's advice to have my vision assessed by a known specialist, the verdict was that my vision now is 93% of normal. If you take into consideration that my best ever vision was 47% of normal (this is before I started going blind, when I was a patient of the famous Moorefield's Eye Hospital in London) you will probably appreciate how much Mr. Lang and his medium George Chapman helped me. If there is anything else you'd like to know, please do not hesitate to contact me.

"Lastly, I am also giving you George Chapman's full address, in case you should need it for any of your readers. It is: George Chapman, St. Brides, 149 Wendover Road, Aylesbury, Bucks., England. With kindest regards and best wishes."

J. Bernard Hutton
16 Beehive Lane, So. Werring
Worthing, Sussex, England

So, it appears that few instantaneous miracles are performed under Dr. Lang's expert hands. Those patients who can, must return several times to complete their cure; for others, receiving Absent Treatment here in the States, for instance, Lang and/or other members of his team must come to them in their sleep for several visits. Hutton's book stirred so much interest in the Lang-Chapman healing ministry that appointments at the Aylesbury clinic must now be made months ahead! "Healing Hands" is now out of print (1974) but reviews of the Healing Ministry are now being published by Lang Publishing Company, Ltd., 149 Wendover Road, Aylesbury, Bucks. HP21 7NN, England. "Extraordinary Encounters" by George Chapman, illustrated, £2.15 or \$6.00 USA. "The Return of Dr. Lang" by S.G. Miron, L.D.S., R.C.D., illustrated, 90p or \$3.00 USA. "Every Wall A Door" by Anne Dooley, illustrated, £2.75 or \$8.00 USA. The purchase and reading of books like these help put the prospective patient in a more positive frame of mind toward spirit healing and more receptive to the work of the Lang-Chapman healing ministry.

A CHALLENGE TO PSYCHIC SURGERY
AND A RETREAT

By Maurice Darbanell
Editor, London "Psychic News"

When J. Bernard Hutton's book "Healing Hands" was reviewed in the "Yorkshire Evening Press" Alexander Stenning expressed his shock. The book tells of the work done by William Lang, opthalmic surgeon, through George Chapman's mediumship. Stenning said Lang was his step-grandfather, and he was "shocked" that Lang was supposed to be communicating from the Other Side. Stenning told the newspaper's columnist John Blunt, that he disbelieved in Spiritualism and even if spirit return was possible, he could not understand why his grandfather should work through someone like Chapman a former fireman.

Blunt told his readers that Stenning had "some questions which only Lang himself could possibly answer -- and this would settle the matter to my satisfaction or otherwise."

Having made a public challenge in what amounted to a dismissal of Chapman's work, Stenning was told by the medium that an appointment could be made. Stenning replied saying that he would like to meet the medium in York, where he lives, or on "mutual" territory in Leicester or Nottingham in order to cut down on travelling time!

Chapman, who spends many hours every day in trance treating the sick, refused to travel. He pointed out that it was Stenning who wanted to meet William Lang and, therefore, he would have to visit Aylesbury, Bucks. Chapman then offered an appointment some months ahead -- the earliest free date -- but rejected Stenning's suggestion that John Blunt should also be present.

Blunt announced in his column that Chapman had risen to the challenge and that Lang's step-grandson will be "at liberty to talk quite openly and frankly with Dr. Lang. . . as so many of his old friends have done in the past."

But since then Blunt and his newspaper have remained silent, and not surprisingly; for the story takes a different turn. Having challenged Chapman's mediumship and stated that only a meeting with Lang would prove its authenticity, Stenning made this curious reply to Chapman's suggested date of appointment:

"While appreciating your offer I am not seriously interested and certainly do not seek publicity. You mentioned earlier that I was 'seeking information' -- with due respect and taking into account your letters and Hutton's book I would suggest you need information! Under the circumstances, subject to anything you may

arrange with John Blunt, I regret I shall not be taking advantage of your suggested alternative dates."

A MATTER OF PRINCIPLE

Those remarks were made in a letter to Chapman on Aug. 6, 1966. The reference to Blunt concerned Chapman's later decision to allow the journalist to be present. No reply has ever come from him. Chapman, though he would prefer not to be involved in time-consuming controversies of this nature, felt as a matter of principle that it should not be allowed to rest.

Mrs. Chapman asked Dr. Lang during one of the trance sessions to dictate a letter to the "Yorkshire Evening Press". This he did on Oct. 10, 1966. The newspaper did not publish it. Psychic News does, because it shows that the spirit surgeon has an intimate knowledge of Stenning:

"In the edition of June 8, A. Stenning made certain statements about me that are complete and utter rubbish. He stated: 1. I am sure that the William Lang I knew at no time believed in the existence of an after life. 2. The surgeon was according to Stennis an atheist. I am quite certain that Andy has no evidence for these two statements. Andy, this was the name we called him, was born in January 1912. After the war, he, along with other step-grandchildren, came to Cavendish Square during their school holidays and then went off to Littlehampton.

"No doubt the photograph (which is not a good one) was taken outside the house at Littlehampton. The step-grandchildren were invited by my second wife, Isobel Jane. She passed into spirit in December 1927 and I never saw Andy again after 1928. So now, dear readers, I ask what could a child of such tender years really know about my beliefs or disbeliefs? I believed in an after-life and I was not an atheist."

The letter was sent on October 14 with a covering note from Chapman. This is what he told the Editor:

"When the book 'Healing Hands' was reviewed, A. Stenning wrote expressing his doubts. If you will consult your reporter John Blunt he could show you copies of the letters which have passed between Stenning, John Blunt and myself. The resulting publicity caused a lot of Lang's patients, who are readers of your paper, to write to me. I am still being asked what was the final outcome of it all. I therefore, ask that you will make it known in your paper that Stenning decided to withdraw from his original intention of meeting Dr. Lang in person, for his own personal reasons, and that the controversy is now closed.

"Dr. Lang has dictated a message about this for you and I enclose a transcript of what he says with this letter. Incidentally your John Blunt did not reply to my letter though I did enclose a stamped addressed envelope."

THE THUNDEROUS SILENCE FROM YORKSHIRE

The "Yorkshire Evening Press" has not done its duty to its readers. John Blunt, having announced the challenge and the fact that Chapman offered an appointment to Stenning, should have informed his readers that Stenning has now backed out for reasons best known to himself. He ought also to point out the contradiction between Stenning's original statement that he wished to talk to Dr. Lang, and his later one that he was "not seriously interested". Blunt himself could have visited Chapman and carried out his own investigation of his mediumship.

When we asked the "Yorkshire Evening Press" if it intended to publish any more stories about the Stenning Chapman affair, the editor-in-chief, P.W. Harland, replied that he considered the matter closed. Psychic News also told Stenning of its intention to publish full details of the challenge and invited him to explain why he has not visited Chapman.

He replied: "Perhaps you have overlooked that Chapman declined my invitation to a meeting. I regret that he fails to convince and his claims are so wide of the mark to anyone who knew William Lang that I am not interested in pursuing the matter further."

Such a statement can be easily disproved. The entranced medium has worked with doctors and nurses who converse in medical terms with the "dead" surgeon. There are still medical colleagues on earth who knew Lang before his passing and they have confirmed that the spirit entity who works through Chapman is the same Lang they knew many years ago. Chapman has not turned down an invitation from Stenning. He has, rightly, refused to journey to York or elsewhere in order to satisfy Stenning. (Psychic News, Nov. 26, 1966)

* * *

"THE SURGEON OF THE RUSTY KNIFE"

Tells the astonishing story of the famous Brazilian healer, Arrigo. Six surgeons testify to the efficacy of Jose Arrigo's psychic surgery. Their eyewitness accounts appear in a chapter with the above title, in a book published October 1966, "The Moon and Two Mountains" by Pedro McGregor. This recounts the extraordinary growth of Spiritualism in his native Brazil in the last half-century.

Christened Jose Pedro de Freitas, the healer Arrigo is unaware of what goes on while his spirit guide, Dr. Fritz -- a German surgeon killed in World War I -- is in control, and has no recollection of the operations. When he saw a 90-minute film of his trance surgery, Arrigo passed out! Dr. Ary Lex, surgical clinic lecturer at Sao Paulo University, member of the State Medical Academy, states: "What I saw is undoubtedly genuine. It was the first time I had ever seen such phenomena that were truly authentic. Arrigo presents an extraordinary case of paranormal phenomena." (Book available at the Psychic News Bookshop, 23 Gt. Queen St., London WC2, 27s or \$4.30)

TIMING MOTOR AND SWITCH FOR DUO-RHYTHM

Since first publishing this mimeo book on the Three Great Aquarian Age Healers, the Philadelphia supplier of the Timing Motor and Switch described on page 39, has almost doubled the price of the combination. It also seems that the 5 rpm motor is a little too fast for rhythmic breathing in connection with the pulsed color; so four or even three rpm might be more suitable.

We have found a dependable source of supply for timing motors in the Los Angeles area, and more reasonable, too. This is the Minarik Electric Co., 224 E Third St., Los Angeles, Calif. 90013. Phone 213-624-3161. They use Bristol timing motors and Unimax contact switches. The combination costs around \$12.00, fob LA, postpaid within a hundred mile radius by United Parcel.

The duo-rhythm combination we use now is made up of the Model 447, 4 rpm Bristol motor, and the 2HBT293-5 Unimax Precision Switch.